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THE CATHOLIC CHURCH IN BELGIUM (1919-1931)

Geography and History. Belgium is the little buffer state between France and Germany.[1] It proclaimed its independence from Holland in 1830, adopted a constitution in 1831, was recognized as a neutral country in 1839, in the treaty of London, by Austria, France, Great Britain, Holland, Prussia, and Russia. By its fundamental charter, Belgium is a constitutional, representative, and hereditary monarchy. The treaty of Versailles abrogated the treaties guaranteeing Belgium's neutrality, and established it as a sovereign State. In 1920, a military alliance was concluded with France. In 1921, an economic union was established between Belgium and the Grand Duchy of Luxemburg, doing away with customs between the two countries.

History. The constitution of Belgium, modeled after that of the United States, proclaimed the freedom of worship, of the press, of education, and of association. The civil marriage became obligatory. This was deemed necessary at the time so that the people who were convinced of the exclusive importance of the

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[1] Though smaller than Maryland, Belgium has almost five times its population, having 7,995,558 inhabitants, or an average density of population of 680 inhabitants per square mile. With the suburbs Brussels, the capital, has a population of 815,198; Antwerp, 421,998; Liége, 250,187; Ghent, 204,105; Bruges, 78,000; Louvain, 40,371; Courtrai, 40,000.

religious ceremony, might become accustomed to the performance of the legal formalities.

Albert I is the present king of Belgium. He is the son of the Count of Flanders, who was a brother of King Leopold II. Born April 8, 1875, Albert married Princess Elizabeth of Bavaria, at Munich, October 2, 1900. In 1925, on the occasion of their silver wedding, the bishops of Belgium, in a joint pastoral, paid an eloquent and touching tribute to the watchful, knightly, soldier king who had endeared himself to his people by his simple life, his uprightness, and unfeigned kindness. They praised Queen Elizabeth, the nurse and mother of the soldiers during the dreadful days of the war, and spoke in glowing terms of the happy home life of the royal family.

Government. The executive branch of the government is in the hands of the king and a responsible ministry. The latter consists of the heads of ten departments who are named by the prime minister, on his appointment by the king. The legislative department consists of two branches, the Senate and the Chamber of Representatives. Senators are elected in part by the people, in part by the provincial councils. Representatives are chosen by the direct vote of the people. The principle of proportional representation of parties, introduced in 1899, is applied in the election of both senators and representatives. After the world war, the king granted suffrage without restriction, acceding to the Socialist plan of one man, one vote. Voting is compulsory. The question of woman suffrage has not been completely solved. In 1921, women were granted the vote in municipal elections and given the right to sit in elective bodies, but the bill to grant them full suffrage brought forward in 1925 by the Catholics, was rejected by the Senate with a vote of 71 to 56.

Language Question. A line drawn across the center of Belgium from Mouscron, West Flanders, to Maastricht in Belgian Limburg, divides Belgium into two sections: namely, the northern section inhabited by the Flemings, a Teutonic race, who speak Flemish, and the southern section occupied by the Walloons, of Gallic or Celtic origin, who speak French. The most burning of

internal problems is the language question between the Flemish provinces and the Walloon or French provinces. In 1830, the French language had been established as the official language of the new kingdom. By 1898, the Flamingants, or promoters of the Flemish movement, had obtained equal legal and official rights for the two languages.[2] In 1911, it was suggested to Flemicize the State university of Ghent in East Flanders, as an offset to the French State university of Liége, and the two French universities of Brussels and Louvain. After prolonged, rancorous discussions and two Cabinet crises, the University of Ghent was made a Flemish university towards the end of 1930. In the same spirit, the Catholic University of Louvain chose to become a bilingual university and, in all the Church and State colleges in the Flemish part of Belgium, French gave way to Flemish as the official language of the college.

This tardy recognition, however, has not satisfied some ultra-Flamingants. Some of them, known as "activists", do not hesitate to demand autonomy for the Flemish provinces under a federal regime. The majority of the Flemings, however, are unalterably opposed to such a division of the little country. The loyalty to undivided Belgium was one of the striking features of the centennial celebration of the Independence of Belgium in 1930.

Finances. Prior to the world war, Belgium enjoyed a sound financial condition. The war added $8,000,000,000 to the public debt of $1,000,000,000. The coalition Cabinet under Henry Jaspar increased the taxes, established a sinking fund to wipe out the public debt, sought the renewal of foreign credit, stabilized the franc at 35.96 to the dollar, and created a new monetary unit,

[2] The Flemish language spoken by the Flemings in Belgium is the continuation of the language of the Franks. It is the same language as the Dutch; it is very similar to Low German. A thousand years ago, English, Flemish, and German were practically the same language. The Flemings outnumber the Walloons in the proportion of 8 to 7. The Flemish birth rate is about three times that of the Walloons. The educated Flemings talk French as well as Flemish. The Walloons, as a rule, besides their Walloon dialect, know but the French language. Thirty thousand Belgians speak the German language.

the " belga ", equal to five Belgian francs, for foreign trade. This strong, unselfish policy restored confidence, attracted foreign capital to Belgian industries, and brought about a surprising industrial revival. On September 30, 1929, the public debt had been reduced 1,349,896,000 francs.[3]

Belgium negotiated a treaty with Holland concerning the navigation of the Scheldt, April 3, 1925. The agreement provides that the Scheldt is to be closed to war vessels in time of war, but open to all others of every country, in war and peace.

Political Parties. The three leading political parties of Belgium are the Catholic Party, the Socialist Party, and the Liberal Party. The Catholic Party and the Liberal Party date back to the French domination in Belgium, about the time of the Revolution. Both were anti-French. The Catholic Party was and is devoted to the Church and the older national institutions. The Liberal Party was and is for " liberty " in religion and politics; it is against the Church in many matters, for instance in questions of Christian education. The Socialist Party became a factor in politics with the revolutionary outburst of 1886. It had been gaining recruits for ten years before an organized effort was made to combat it.[4]

Reconstruction. At the conclusion of the war, Belgium, ruined in a vast number of its public and private buildings, stripped of the machinery of its factories, robbed of its domestic animals, faced the problem of rebuilding its homes, its public buildings, its factories, its live-stock business, its agriculture, and its industries. Under the mighty impulse of reparation money granted to the re-

[3] Belgium's war debt to Great Britain and France was waived by these governments and charged to German account. The Belgium debt to the United States was funded at Washington by the agreement of August 18, 1926.

[4] The party strength of the lawmakers in Belgium resulting from the elections of 1921, 1925, and 1929 is as follows:

	Senators			*Representatives*		
	1921	1925	1929	1921	1925	1929
Catholics	73	71	70	80	78	76
Socialists	52	59	55	67	79	70
Liberals	28	23	23	33	22	28
Others	..	..	5	6	8	12

builders, Belgium, under George Theunis (1921-25) as prime minister, arose from its ashes, more substantial, more modern, more beautiful, more efficient than ever. By 1922, the iron, steel, chemical, and textile industries had almost gone back to the pre-war level. By June 30, 1924, reconstruction of the devastated areas was almost complete. By the end of the same year, in West Flanders, 290,000 persons out of 315,000 driven out by the war, had come home again. At the end of March, 1928, the general average of stocks on the exchange had increased 88.5% since the stabilization of the franc. Ten years after the armistice, 215,000 acres of ravaged fields were again under cultivation. The paved highways and railroads had been rebuilt. It may be mentioned here that Belgium has more miles of railroad to the square mile than any other country in the world. It has also more miles of navigable waterways to the square mile than any other country in Europe.

The new fireproof library of the University of Louvain, designed by Whitney Warren of New York, in the purest Flemish Renaissance, was dedicated on July 4, 1928. It replaces the one burned in the world war. In 1929, it already housed 750,000 books, 300,000 of which were sent from Germany. The cost of $2,000,000, including the endowment, was raised entirely in the United States, and the $80,000 chimes were a gift of the engineers of America.[5]

Louvain is putting up another set of chimes, cast partly from the bronze of the bells destroyed in 1914. It will have forty-two bells and weigh nineteen tons. Placed in the central tower of the Church of St. Peter, which was destroyed during the war, these bells will ring the hour, the half hour, and the quarter.

On July 29, 1919, in the presence of the bishops of Belgium, of the king and queen, the speakers of the Senate and the House, and of all the Catholic ministers with portfolio or of State, in presence of the senators, representatives, and a crowd of 200,000

[5] According to the plans of Whitney Warren, one of the balustrades of the Library building was to carry a Latin inscription to this effect: "Destroyed by Teutonic fury, rebuilt by American generosity."

people, on the site of the National Basilica of the Sacred Heart, Cardinal Mercier celebrated a Mass of Thanksgiving for the restoration of Belgium. He delivered a brilliant oration, at the conclusion of which he personally read, both in French and Flemish, an Act of Consecration of Belgium to the Sacred Heart, repeated by the whole assembly.

Business. Belgian agriculture boasts the highest yield per acre in Europe. From the days of Philip II, in 1555, "the whole countryside has been kept with the neatness of a garden." The flax, linen, and lace industries, with damask linen of Courtrai, Bruges lace and Mechlin (Malines) lace, are world renowned. The cotton industry has expanded from a production of 45,000 metric tons of yarn in 1913 to 74,000 metric tons in 1929. The coal mining industry which, before the war, employed 145,350 miners, gave work in 1929, to 157,000 men. The production of pig iron and steel exceeded that of 1913 by about 50%. Zinc production surpassed the record year of 1913. Glass manufacture of the highest quality continues to be a leading industry. The National Society of Belgian Railways reported satisfactory earnings. Antwerp has become the greatest port of Europe. It is surpassed by only two ports in the world, New York and Hongkong.[6] Belgium, poorer than its neighbors in 1830, had, on the eve of the war, become as rich per capita as France and Germany, and richer than Holland and Italy and many other countries.

Ecclesiastical Situation. Renouncing the privileges of the ancient regime, the Catholics of Belgium with their fellow citizens of the Liberal Party demanded in 1831, the mutual independence of Church and State, requested full liberty for themselves, and granted the same liberty to the members of the Liberal Party. In virtue of this mutual independence, the State gave up the prerogative of intervening in the appointment of bishops and pastors conceded by the Concordat of 1801. In virtue of the

[6] The national budgets have recently been balanced. Statistics show that the estimated receipts for 1930 were 11,561,508,000 francs; the proposed expenditures, 11,513,669,000 francs.

same independence of the two powers, the State may not forbid the ministers of worship, bishops and priests, to correspond with their superiors or to publish their official messages. The sole restriction to the complete independence of the Church in Belgium is contained in Article 16 of the Constitution: "The civil marriage must always precede the nuptial blessing, save in cases to be determined by law, if need be." The Catholic members of the Constituent Assembly of 1830 consented to this restriction to assure the performance of the civil formalities of marriage. The law of August 3, 1919, specifies deathbed marriages as an exception to the above provision and authorizes the minister of religion to proceed with the marriage ceremony if danger of death to one of the contracting parties does not permit them to wait for the celebration of the civil marriage.

Article 117 of the Constitution guarantees the salaries and pensions of the ministers of religion, a sacred obligation contracted by the French Government when it nationalized (*i. e.* confiscated and sold) Church properties. On the other hand, the decree of December 30, 1809, completed by the law of March 4, 1870, continues to govern the "fabriques d'Église" (Church trustees), of whom the pastor is an ex-officio member, and who, as civil persons, take care of the upkeep of church buildings, administer the funds destined for the maintenance of public worship, regulate its expenses, and raise the money required for the purpose. Thus, the Catholic religion enjoys the fullest liberty; but it enjoys this privilege as any other religion which is not opposed to public peace and order. The Catholic religion is recognized; but it shares this title with the Protestant and Jewish forms of worship, which existed in 1831, and whose ministers also receive their yearly salaries. The vast majority of the Belgian people are Catholic. There are 30,000 Protestants in Belgium and 3,000 Jews.

Diocesan Clergy, Religious. At the head of the Catholic organization of Belgium is the nunciature, the connecting link between the Vatican and the Belgian government. The present incumbent is His Excellency, Clement Micara, titular Archbishop of Apamea. In Belgium there are the archdiocesan and primatial see of Mechlin

(Malines), immortalized by Cardinal Mercier, and the Dioceses of Bruges, Ghent, Liége, Tournai, and Namur, of which last named see His Excellency Bishop Heylen, the president of the International Eucharistic Congress, is the Bishop.

In 1922, the Catholic clergy subsidized by the State numbered 6,030 priests, or one diocesan priest per 1,210 inhabitants. However, to the clergy whose salary is paid by the State must be added hundreds of priests in diocesan colleges, hundreds of chaplains of convents, hospitals, and various other charitable institutions, who are not remunerated by the State. Each diocese in Belgium has its own diocesan theological seminary, its own philosophical college or preparatory seminary for candidates for the diocesan priesthood. All these seminaries have a standard course. They are conducted by members of the diocesan clergy, under the supervision of their respective bishops. However, the number of new priests has not kept pace with the growth of population, nor with the need for priests arising especially from the establishment of various social works. But if of late years, the Belgian clergy has, proportionately speaking, gone down in numbers, they have grown in priestly zeal, in proportion to the difficulties of all kinds which they have met. This spiritual growth may be attributed to the intensive spiritual training received in the seminaries and to such stimuli to priestly piety as annual retreats, theological conferences, and monthly days of recollections for priests in the ministry.[7]

At the census of December 31, 1920, there were 1,763 religious houses and 54,511 religious persons, of whom 9,858 were men and 44,653 were women. In 1910 there was a total of 58,351 religious. This decrease in numbers is accounted for by the return to France of thousands of religious after the war. A decrease of religious vocations since the war has closed schools in

[7] In accordance with Article 20 of the Belgian Constitution, the right of association may not be curtailed by law. Belgian religious corporations used this liberty extensively. Nay more, at different times, foreign religious Congregations, mostly French, when proscribed by their own governments, established themselves and continued their work across the French line, on Belgian soil.

several places. To make up for the lack of hospital sisters, large training schools for nurses have been established in different parts of the country.

Religious Societies. First and foremost among these societies come the Catholic Action organizations, whose members coöperate with the clergy in promoting objects directly connected with the mission of the Church, by placing themselves under the immediate direction of the bishops and their representatives. Among such organizations must be mentioned, the Catholic Associations of Belgian Youth, established at the suggestion of the late Cardinal Mercier in 1919, among the French-speaking young men. This organization aims to unite in a Parochial Association of Youth the various homogeneous sections of Young Catholic Laborers, Young Catholic Students, Young Catholic University Students, and Young Catholic Farmers. The Parochial Associations of Youth are grouped by deaneries. Each one of these organizations publishes two bulletins, one for the ordinary members, and the technical bulletin for the leaders.[8]

The best developed, the most interesting, the most promising, the most needed of these various Catholic Action organizations is that of the Young Catholic Laborers. This society assists the young laborers by the formation of study clubs, retreats, recollections, by taking an interest in special temporal needs, such, for instance, as the selection of a trade. Working along the same lines, there is a Catholic Young Laborers Association of French-speaking girls as well as one for Flemish-speaking girls. In 1926, the first had 4,000 members; the second, 4,500. Finally, there is an organization for Flemish-speaking Catholic Young Laborers. At their first convention there were 400 delegates; in March, 1927, there were 5,000 associates. The study week held in Antwerp, in August, 1927, was attended by 250 directors. This is a movement in the right direction, but only a beginning, since all the associations for Young Catholic Laborers together, have not

[8] General Conventions of the Catholic Association of the Belgian Youth took place in 1911, 1922, 1924, and 1927. Sixty thousand members attended the Congress held in Liége in 1927.

reached one-tenth of the 500,000 laborers between 12 and 21. Yet, all of these need protection against the dechristianizing influences of industrial communities. Next comes the Federation of the Catholic Women of Belgium, and the Catholic Association of Young Women, with 70,000 members. Here also may be mentioned the archconfraternity of the Holy Family established by the Redemptorist Fathers in Belgium for the preservation of the faith among the people, and the Archconfraternity of Xaverians organized by the Jesuits, also among the laborers. Besides these organizations, there are important publications in Belgium, among which may be mentioned French and Flemish religious weeklies published at the Norbertine Abbey of Averbode for the Christian Family, for the Eucharistic Crusade among the children, for the Eucharistic Crusade among adults, and the Archconfraternity of Our Lady of the Sacred Heart. Then come the doctrinal, historical, apologetical, publications of the Dominican Fathers of Liége and Antwerp, for laborers, the educated people, and for priests.

Is Belgium doing anything in the line of closed retreats for men and women? During the last fifty years, this movement has developed in a wonderful way in Belgium. Scores of houses have been opened by the religious of both sexes for this exclusive purpose in all sections of the land: namely, by the Benedictines, the Redemptorists, the Jesuits and the Trappists, for men; and by various sisterhoods for women.[9]

Since the days of Pope Pius X, the movement for frequent and daily Communion has grown apace, especially among the children. The Norbertines of Averbode lead in the Eucharistic Crusade Movement. Under the impulse given by the League of the Sacred Heart throughout the land, families have consecrated themselves to the Sacred Heart; nay more, numerous cities have consecrated themselves to the Sacred Heart officially, with public solemnity, and amidst general rejoicing.

[9] From 1910 to 1914, within seven retreat houses, the Jesuits preached respectively 258, 239, 235, 225 retreats to 10,170, 9,387, 8,733, and 9,075 men. After the war, from 1919 to 1926 the same work was taken up again with 3,950, 5,042, 5,120, 4,722, 5,700, and 6,317 participants.

After the war, the conferences of St. Vincent de Paul also resumed their charitable work of visiting the poor. A Third order is maintained by the Sons of St. Francis, whilst the Dominican Fathers have numerous tertiaries. As explained in recent issues of the *Orate Frates,* Flanders occupied a place of honor in the First International Liturgical Congress held in Antwerp, July 22-27, 1930. It was there that the initiative was taken from which originated the now flourishing liturgical movement.[10] Monsignor Callewaert, president of the Grand Seminary of Bruges, was the soul and inspiration of the movement. This movement blossomed forth in a great variety of liturgical books, in liturgical missals and rituals, liturgical days, the annual liturgical week, liturgical exhibitions, liturgical plays, liturgical illustrated lectures, etc., etc. To give an instance, *Kerklyk Leven* (Church Life) within a few months reached more than eighty thousand subscriptions. Then there were special schools for sacristans, sacristan societies, sacristan conferences, sacristan retreats. The movement begins to be felt in sacred music, in the liturgical construction and furnishings of the churches.

In the Walloon part of Belgium, a revival of the liturgical life is attributed to the influence of Dom Guéranger. It has the same general features as the movement in the Flemish part of Belgium. Its " Vie Liturgique " has 70,000 subscribers.

Fourth Provincial Council. A religious event of the first magnitude was the holding of the Fourth Provincial Council of Mechlin in 1920, under the presidency of the late Cardinal Mercier, in the presence of the Apostolic Nuncio, Archbishop Nicotra, the Bishops, Coadjutor and Auxiliary Bishops of Belgium, the abbots of monasteries, the delegates of the cathedral chapters, the delegates of the diocesan clergy, and the superiors general of religious orders. Preceded by months of intense preparation, two sessions were held, one April 12-14, the other October 26-28. The *Acta et Decreta*

[10] In 1930, as a part of the celebration of the Centenary of the Belgian Independence, a National Eucharistic Congress was held at Mechlin. Under the leadership of the Bishops of Belgium, it was attended by immense throngs of priests and people from all parts of the country.

of the Council in 174 pages, prepared by a galaxy of ecclesiastical scholars and leaders, contain four distinct sections, dogmatic, moral, disciplinary, pastoral and liturgical. With very few exceptions, the decrees of the Council were approved on November 16, 1922, by the S. Congregation of the Council "with the confident hope that they would greatly promote religion and the salvation of souls." On the same date, the decree of the Sacred Congregation of the Council was approved by Pope Pius XI.

Social Legislation. The agricultural and industrial depressions of the early eighties led to revolutionary strikes in Liége and in the province of Hainaut (both in the Walloon part of Belgium) in March, 1886. The following month, the Minister of Agriculture and Labor of the Catholic Party appointed a Labor Commission of 35 members to investigate agricultural and industrial conditions and recommended remedies for them. Under the direction of the Catholic Premier Beernaert, the commission was fruitful of immediate results. In November of the same year, the speech from the throne read at the opening of parliament definitely renounced the policy of abstention adhered to for fifty years and set on foot a Christian social policy. This social policy is the chief characteristic of Catholicity in Belgium since 1886.

The keynote of the new policy was struck in these words of the discourse:

> The condition of the laboring classes is worthy of the highest interest, and it will be the duty of the legislature with increased solicitude to strive to improve it. It is just that the law should surround the weak and the unfortunate with special protection. In particular, it is proper to favor labor unions, to establish between the captains of industry and the working men new bonds in the form of arbitration and reconciliation councils, to regulate the work of women and children, to stop the abuses found in the payment of salaries, to facilitate the construction of suitable dwellings for laborers, to foster the development of societies of foresight, of aid, of insurance and pensions, and to strive to fight the ravages of drunkenness and immorality.

A vast, a wonderful program this was, and all the more wonderful because it was proposed five years before the publication of the epochmaking encyclical *Rerum Novarum.*

An evolution of the policy of Bishop Von Ketteler (1811-1877) of Mainz, of Bishop Mermillod (1824-1892) of Switzerland, of Bishop Doutreloux (1837-1901) of Liége and the other bishops of Belgium, this policy was carried out, nay, surpassed. As early as 1887, Minister Charles Woeste proposed a bill including the principal planks of the above platform. In 1891, the year of *Rerum Novarum*, the Catholic Congress of Malines, Bishop Doutreloux of Liége in a pastoral of 1894, and the bishops of Belgium in their joint pastoral letter of 1895 sounded the clarion call, inviting all Catholics to unite their efforts to improve the lot of the laboring man. The Belgian Democratic League took charge of the movement, opposed on the one hand by the Socialist syndicates, already ten years in the field, and on the other hand by the employers. Under the skillful guidance of G. Hellepute and Arthur Verhaegen, its first two presidents, with the assistance of the popular orator Léon Mabille, the eloquent historian Godfrey Kurth, and the learned theologian Dr. Pottier, the Democratic League gradually overcame all opposition.[11]

The world war accelerated the syndical movement in Belgium. From 250,000 before the war, the syndical membership rose to 800,000, of which only 200,000 belong to the Christian groups. In the great industrial centers, the Socialists control the labor movement. On the other hand the preponderance of the Christian organizations is seen in the country districts. The organization of these rural Christian forces is due to G. Helleputte. With the assistance of F. Schollaert (1851-1917) and Father Mellaerts (1845-1925), on August 1, 1890, he founded the Boerenbond (Farmers' League) of which he remained the president and inspi-

[11] In 1901, the Belgian Democratic League had 16,000 adherents, whilst the Socialist syndicates, euphemistically called the Belgian Labor Party, had seven or eight times that many members. In 1913, the Belgian Democratic League had 102,000 as against 130,000 in Socialist syndicates and from 20,000 to 30,000 in the independent syndicates. The Socialist syndicates are recruited principally in the Walloon part of Belgium, namely, in the provinces of Hainaut and Liége, the mining, quarrying, and smelting and steel manufacturing sections of Belgium; whilst the Christian syndicates of the Belgian Democratic League flourish chiefly in the Flemish section of Belgium, and particularly in the two Flanders.

ration until his death. This League, in 1929, had a membership of half a million members among the farm laborers and small farmers. In 1913, the Boerenbond had 762 savings banks; in 1926, 1,200. In 1913, it had deposits to the amount of 16,000,000 francs; in 1925, of 800,000,000; in 1930, of 1,481,300,000 francs. In 1930 it built the first skyscraper in Belgium, at Antwerp.

The Boerenbond organizes coöperative societies in all the domains of rural life, in buying agricultural implements, livestock, feed, fertilizers; in issuing insurance against fire, accident, life, burglary, hail, and mortality of livestock; in selling in foreign markets butter, eggs, and vegetables, produced by its members. It conducts a seed selection station, laboratories, mills, agricultural schools; it organizes lecture tours, study days, and courses on agriculture throughout the Country. It has its technical advisers and inspectors, its newspapers and its reviews. Whenever it wishes, it can mobilize 100,000 men, and could loan 50,000,000 francs to the Government. The Boerenbond has helped the small farmer so successfully that larger farms give place to smaller farms. The Boerenbond is active principally in the Flemish part of Belgium. It also more or less supports farmers unions existing in the Walloon part of Belgium. The success of the rural Christian organization has helped industrial sections to develop hundreds of coöperative food and clothing stores which promise soon to rival the Socialist coöperative stores.[12]

When the conservative Catholics and the Catholic members of the Belgian Democratic League unite with the Socialists, they can pass any bill they please, against the Liberal Party. But the conservative Catholics are cautious. They fear changes which have not been given long and serious study. From 1886 to 1914, the social legislation of Belgium was admitted to be one of the best and most progressive in Europe.

The Ministry of Agriculture, created on June 16, 1884, has

[12] By adding to the 200,000 members of the Christian syndicates, the 500,000 members of the Farmers League, hundreds of coöperative stores and 700,000 mutualists, one has an idea of the social works born of the Catholic social policy in Belgium.

rendered yeoman service to agriculture by imparting scientific rural information through lectures, short courses, by the establishing of experimental stations, bureaus of consultation, and various rural associations for the farmers, and by providing or subsidizing schools and colleges for the teaching of the science of agriculture to the farmers' sons. But the science of farming without the necessary capital would remain inoperative. The law of 1894, completing that of April 15, 1884, provided the necessary funds through the erection of rural banks. Thus, farming in Belgium has become more intensive and productive than in any other country in Europe.

The Ministry of Industry and Labor, erected in 1895, maintains a Labor Bureau created to study labor problems, pursue investigations, collect statistics, and draft bills for the improvement of the condition of the wage-earner. This Labor Bureau is assisted in its work by a Superior Council of Labor composed of experts in sociology, of employers and employes whose duty it is to subject to a searching examination all projects of laws or proposed ministerial decrees for the protection of labor. This Superior Council of Labor, in turn, is guided in its work by a Council of Industry and Labor, composed equally of employers and employes. This Council of Industry and Labor was also entrusted by law with a mission of conciliation and arbitration in labor troubles. The same Ministry of Industry and Labor fosters technical education by establishing or subsidizing schools which impart technical knowledge. A Superior Council of Technical Education established June 25, 1905, coördinates, unifies, and guides all technical teaching.

Already in 1887, by the laws of August 16 and 18, wages were protected by the repression of the "truck-system" (payment of wages in goods instead of money), by freeing four-fifths of the wages from seizure, and making three-fifths of them inalienable. A royal decree of July 2, 1896 prescribes a schedule of minimum wages to be paid in all contracts for public works. Laws of December 14, 1889, and of 1892, 1905, 1906 and 1911 regulate the labor of women and children. Since 1919, the law forbids

all nightwork to women in works employing more than ten persons, men or women. A law of June 15, 1896 prescribes that all industrial and commercial enterprises employing at least ten laborers must have "Regulations for the Workshop." In 1899, the law was extended to any industrial or commercial business employing at least five laborers. A law of March 31, 1898 grants legal personality to labor unions formed for the study, the defense, and the development of the interests of the labor union. A law enacted in 1905 forbids work on Sundays. The law respects the individual liberty proclaimed in the Constitution; it merely forbids employers to make others work on Sunday. On December 31, 1909, the House of Representatives voted a nine-hour day for miners with only five dissenting votes. The Senate ratified its work by 64 votes against ten and two abstentions. A law of July 2, 1899, authorizes the government to prescribe measures to insure the wholesomeness of the workshops or of the work, and the security of the laborers in all industrial and commercial enterprises without exception, whenever the work entails danger. Making use of these powers, governmental decrees have established for each industry a code of hygiene and safety. Free public employment offices are subsidized by the government since 1904.

Insurance against sickness, disability, old age, and involuntary unemployment has early held the attention of the government, which encourages all such insurance. The laborer remains free to affiliate with a fraternal organization, to pay dues to an unemployment fund, but, when he takes out a policy with such organizations, he receives a government premium. The present laws concerning sickness and disability were enacted on June 23, 1894, March 19, 1898, and May 5, 1912. These laws ordain that only recognized societies and federations will be entitled to public subsidies. The local societies contribute a small fraction of their income to regional societies. The regional societies then become enabled, in return, to pay sick benefits to persons of a local society after six months of sickness, when the local society discontinues its assistance. In general, the regional society organizes all medical, surgical, and hospital assistance which is beyond

the power of local societies. The government subsidizes new local and regional societies, grants cash donations for statistical information sent in, to help the new societies to get on their feet. To the subsidies granted by the central government must be added those of the province and of the municipality. These three agencies unite thus to encourage foresight. A law enacted in 1894 makes it possible to assure an indemnity to members of these societies in case of loss or sickness of lifestock, or of damages caused to crops by fortuitous circumstances. As in the previous case, the government grants cash donations in cases and for reasons mentioned in the preceding law. A law of May 10, 1900 establishes a pension system for the laborer. By this law a workman who annually pays 15 francs to a pension fund, guaranteed by the central government, receives a yearly government premium of from nine to eleven francs and is entitled to a pension of 360 francs at the age of 65. Here again the provincial and communal governments add to the pension of the central government. This beneficent law enables old workmen to take care of themselves in their own homes instead of going to old peoples' homes or the poorhouse. Whilst the ordinary workman is free to pay into the pension fund, the miners are bound to do so by law. Miners receive their pension at 60, and, eventually will get it at 55 years of age.[13]

Since the war, a law compelling the laborer to insure against sickness, disability, and old age, was voted by the national legislature. A compulsory old age insurance for workers of both sexes earning less than 12,000 francs a year, was voted on December 10, 1924. For old age and premature decease it implies a threefold contribution to the insurance policy by the employer, the employe and the State. A compensation act for industrial labor accidents was voted unanimously by the Catholic party and

[13] The popularity of this pension law may be gauged by the growth of local mutual societies recognized by the State, from 579 in 1894 to 9,837 in 1914, with 1,500,000 members. In 1912, the Ministry of Industry and Labor, with an ordinary budget of 27,000,000 francs, spent 19,000,000 for social foresight. Of 450,000 persons who reached the age of 65, 220,000 received the pension of 360 francs a year.

opposed unanimously by the Liberals and Socialists; by the Liberals, on the pretext that it was placing too heavy a burden on industry; by the Socialists, on the ground of alleged insufficiency of the compensation.

The granting of labor railway rates has tended to raise the laborers' wages. Since 1910, the laborer may travel sixty miles, in both directions, six times a week for the sum of 3.15 francs (60 cents). This has made the whole of Belgium one labor market, and the Belgian laborer the most mobile man in Europe. In 1910, 325,000 laborers, or one fifth of the total number, availed themselves of these facilities, to the benefit of all concerned. This system raised the wages of the rural laborer without lowering those of the industrial centers, taught the farmer to use farm machinery more extensively, and prevents unwholesome congestion of industrial centers.

To protect the work and the wages of the laborer, to prevent accidents, and to insure the laborer against their burdensome consequences, is a good thing. What is better still is to increase the wages of the laborer and to raise the laborers to the level of property owners.

One of the beneficent laws in Belgium is that on Workmen's Dwellings. It authorizes the savings banks under the guarantee of the government to advance funds for the building of their homes through the intermediary of a local savings bank. These local savings banks are of two kinds: the constructing societies, which build the homes and sell or rent them to the laborers; and the loaning societies which lend the laborer money with which he may build. The latter are the more popular. Before the world war, there were 151 local loaning societies as against 64 building societies. To obtain a loan the laborer must put down one-tenth of the cost of construction, which may not exceed 10,000 francs. The loan is paid by annuities, in 10, 20, or 30 installments, so arranged that the debt is paid by the time the laborer reaches the age of 65. Under this law, by a payment of 20 francs a month, a laborer may, within 25 years, become the owner of a larger, more comfortable, more sanitary house than he could have rented

at a scarcely lower price. From 1889 to 1913, 60,000 laborers homes were constructed under this law.[14]

These laws taken as a whole have given the Belgian laborer more comfort, longer hours of leisure and greater security because he is more effectively insured, and have inspired him with a spirit of greater thrift. In 1870, there were 51,000 savings deposit books with aggregate savings amounting to 10,000,000 francs; in 1913, there were 3,109,000 accounts with deposits amounting to a billion francs, an average of 2,000 francs per hearth.

Belgium, poorer than its neighbors in 1830, had, on the eve of the war, become as rich as France and Germany, and richer than Holland and Italy and many other countries. The general rise of material conditions in Belgium is due to the organization of labor unions, the enactment of laws favoring labor as explained above, and the coöperation of the employers. The Catholic party prides itself on having enacted these beneficent social laws; the democracy of labor made up of the Christian Democrats and the Socialists, glories in having compelled the party in power to enact these laws. The coöperation of the employers may be credited in great part to their Christian spirit, stimulated by the immortal encyclical *Rerum Novarum* of Leo XIII.

A second characteristic of Belgian Catholicism in the last fifty years is the holding of Catholic Congresses for the purpose of formulating a platform, of perfecting Church organization, and of fostering the Catholic press. Chief among these congresses is that held at Malines, the primatial see city of Belgium, September 23-26, 1909. Three thousand priests and laymen assembled there, discussed Belgium's religious, moral, and social welfare, and formulated a program of Catholic Action, which has been fruitful of results up to the present day.

Education. Higher Catholic Education in Belgium is represented by the University of Louvain, estalished as a "Studium generale" by Pope Martin V, in 1425. Its administration, teach-

[14] As early as 1913, a bill proposed to extend the benefits of this law to employes and farmers under an organization known as the National Society of Inexpensive Dwellings. The war prevented the enacting of the bill.

ing, and budget are independent of the State. The Belgian episcopate controls the institution, and appoints its head, the rector magnificus, who governs with the assistance of a rectoral council composed of the deans of the five faculties: theology, law, medicine, philosophy, and letters. The professors are appointed by the bishops on presentation by the rector. The University has a large number of affiliated institutions, among them the higher philosophic Institute established by Pope Leo XIII and organized by the late Professor Mercier. There are also additional courses on social, consular, colonial sciences; special institutes for bacteriology, biology, neurology, pathology, chemistry; schools of art, manufacturing, civil engineering, mining, architecture, agriculture, and of late a school of brewing.[15] Besides the free Catholic University of Louvain supported by the Church, there is a free University of Brussels with 1,945 students, the Flemish State University of Ghent with 1,551 students, and the State University of Liége with 2,278 students.

Schools are supported partly by local taxation, and each commune must have at least one primary school. A law passed in 1914 made education compulsory for children between the ages of six and fourteen. The percentage of illiteracy has been decreasing rapidly. The percentage of illiterates was 9.3 in 1920; 13.1 in 1910; 19.1 in 1900; 25.0 in 1890; 30.26 in 1880. Religious education was made compulsory by law in 1895. Children whose parents object are dispensed from attendance. In some of the larger communities, the law is evaded by substituting civil ethics. In free (religious) schools the salaries of teachers are partly paid by the government, and diplomas of private normal schools and colleges have the same authority as those of the State schools.

The Catholic colleges in Belgium have generally a full six years classical course, a preparatory course, as well as a business or commercial department. These colleges are strictly diocesan colleges, conducted by secular priests under the supervision of the bishop of each diocese. Before the war, the Archdiocese of Malines had

[15] During the scholastic year 1930-1931, the University had an attendance of 3,551 students; its faculty numbered 163 professors.

twenty such colleges; the Diocese of Bruges had seventeen, thirten of which have a classical course; the Diocese of Ghent, eight; the Diocese of Liége, thirteen; the Diocese of Namur, four; and the Diocese of Tournai, seven. In the diocesan colleges in Belgium, the students aspiring to the priesthood go on with students who propose to pursue secular studies in the Universities. In other words, Belgium has no little seminaries, like Nazareth Hall in St. Paul, or St. Edward's Seminary in Seattle. The Jesuits have thirteen classical colleges scattered throughout Belgium. The Josephites, the Benedictines, the Crosier Fathers, and the Brothers of the Christian Schools conduct several well-known institutions.

As a rule the junior and senior courses of our American colleges are given in the universities in Belgium. The St. Louis College conducted by diocesan priests in Brussels and the College of Notre Dame of Peace at Namur, conducted by the Jesuit Fathers, have the four years college course of our American colleges. There are 134 State high schools, 44 of which are for girls. There are seven higher schools of commerce, a polytechnic school at Mons, a State agricultural college at Gembloux, a State veterinary school at Cureghem, four royal conservatories at Brussels, Liége, Ghent, and Antwerp, a Royal Academy of Fine Arts at Antwerp, and 68 schools of drawing. In 1923, the new Colonial University was organized by combining the Colonial School of Antwerp and the School of Tropical Medicine. In 1928, it had about 228 students. Formerly, all the courses in the Belgian Catholic colleges, with the exception of those in Christian doctrine in the lower grades, and of those in Flemish, English, and German, were given in French; French was the official language of the college; the prospectuses, programs, yearbooks, were all in French; now all the courses but those in French are given in Flemish, and Flemish is the official language of the Catholic colleges in the Flemish part of Belgium.

Belgian Writers. Belgium has writers in both the French and Flemish languages. Among those who write in French are not only Walloons but also Flemings. The literature of Belgium is distinctive, and a faithful mirror of Belgian life. Among the

Belgian writers in the French language in the last decade, we must mention George Eekhoud (1854-1927), writer of a powerful satire on modern Antwerp, *La Nouvelle Carthage*, and novelist of Flemish peasant life, whose style is often marked by blunt realism; George Virres (1869), who pictures with more idealism the joys and sorrows of the humble dwellers in the Campine; the popular writer of prose tales, Eugène Demolder (1862-1919); the poets Iwan Gilkin (1858-1924) and Albert Giraud (1860-), one of the "Parnassians", who wishes to revive classic models; Max Elskamp (1862-), the religious poet; and Maurice Maeterlinck, dramatist and philosopher, who is known internationally (1862-). Mention should also be made of the novelists Horace Van Offel and Frans Hellens; the poets Emile Cammaerts, Victor Kinon, and Pierre Nothomb; the Franciscan, Martial Lekeux, who published his war memories; and the dramatist Paul Spaak; Fernand Crommelynck, the mystic; and Gustave van Zype, the realist. Among recent Flemish writers, Father Guido Gezelle is universally admitted to be foremost. He is the greatest Flemish poet of modern times. Much of what he wrote towards the end of his life is unsurpassed in Flemish literature. He is considered as one of the most original religious poets of the world. His rich, marvelously supple and musical language expresses to perfection the genuine emotions of his poetic soul and begets in the reader identical feelings. He is a lover and interpreter of nature. He has written poetry which is enjoyed in Holland no less than in Flanders; nay more, poetry which, done into French, is treasured by the Walloons. His poetry will live as long as the Flemish language is spoken. He translated Longfellow's *Hiawatha* into easy, natural, fluent Flemish verse, as musical as the American original. Both Courtray and Bruges have recently erected statues to his memory. With the name of Guido Gezelle must be linked that of his friend, Pastor Hugo Verriest, literary critic and popular lecturer. A statue erected to him in his former parish by the legion of his admirers bears testimony to the esteem in which his literary works are held. A new generation of young West-Flemish poets continues the work of Guido Gezelle. Among them should be mentioned D. Van Houtte, Om. K. De Laey,

César Gezelle, Alois Walgraeve, René De Clercq, and above all Father Cyrille Verschaeve, eminent as dramatist, lyrist, and essayist. The school of Guido Gezelle spread into the other Flemish provinces and gave Belgium Henry Claeys and Alphonse Janssens in East Flanders; and J. Lenaerts and August Cuppens in Limburg; Prosper Van Langendonck (1863-1921), Karel Van de Woestyne (1878-1929), a poet of merit, eminent also as a prose writer; August Vermeylen, the theorist of the new literary movement; Herman Teirlinck, its novelist; Styn Streuvels, nephew of the late Guido Gezelle, who from a baker became one of the leading and most prolific novelists, a true exponent of humble life, whose works have been translated into almost every language of Europe. "The Flemish literature of the last forty years boasts some thirty names whose books are read as soon as they come off the press, whose writings keep abreast with world literature, and which for perfection of style and beauty of form are not surpassed by any literature in the world today."

Scientists. The limits of this paper do not permit us to detail the scientific activities of Belgium. Suffice it to say that, under the leadership of its four flourishing universities, little Belgium contributes a generous share towards the progress of knowledge. In the field of mathematics and astronomy may be mentioned Ch. de la Vallée-Poussin, the first president of the international mathematical union; Alphonse Dumoulin, in geometry; Giuseppi Cesaro, in mathematical crystallography; Charles Lagrange, in celestial mechanics; Théophile De Donder, in relativity; Paul Stroobant, in astronomy; and Marcel Dehalu, in geodesy. In physics, Belgium glories in the name of Z. Gramme, the inventor of the electric motor; in the names of Van der Mensbrugghe, who first explained the calming influence of oil on the waves; of Walter Spring, specialist in physical chemistry, and of a host of present-day physicists who have obtained wonderful results in the after-war period. In chemistry, Paul Henry, Maurice Delacre, and Pierre Bruylants recall the name of their master Louis Henry, the distinguished organic chemist of the second half of the nineteenth century and the discoverer of several new substances. F.

Swarts, too, has acquired a renown which succeeding years will not dim. Edward Van Beneden, son of the eminent zoologist J. B. Van Beneden, close friend of Louis Pasteur, and Canon J. B. Carnoy have achieved an international reputation in cytology. Belgian botanists have contributed their share in the international coöperation towards progress in botany. In all branches of zoology Belgian scientists have done honorable work. Nor did the Belgian scientists lag behind in geology. Omalius d'Halloy, Dumont, and De Walque published geological maps for Belgium and neighboring countries. Omalius d'Halloy prepared the first geological map of France under the first Empire, when French territory stretched from the North Sea to Italy. Dumont composed the first geological map of Europe. The research work of these men is continued by present-day Belgian scientists. Belgium is well represented by its school of scientific historians founded by Godfrey Kurth (1847-1916), whom Belgium honored with a national funeral on the occasion of the transfer of his remains to their last resting place at Arlon, his native city, after the war. Among the principal Belgian followers of Kurth in the scientific teaching of history may be mentioned Vanderkindere, Lonchay, M. Desmarez at Brussels; P. Frederick, M. H. Pirenne at Ghent; Ch. Moeller, Canon Cauchi, M. L. Van der Essen at Louvain; E. Hubert, K. Hanquet and J. M. Closon at Liége.

Belgium has a host of eminent ecclesiastical writers. Among the most noted scriptural scholars are Doctor Caemerlynck, Doctor Van der Heeren, Doctor Albin A. Van Hoonacker, professor of the critical history of the Old Testament and of Hebrew in the University of Louvain. Among the canonists Doctors De Becker and Creusens are eminent. Among the most prolific theological writers come Doctor Oscar Dignant, former professor of moral theology at the University of Louvain, Canon Al. De Smet, former professor of sacramental theology in the seminary of Bruges, and his Excellency G. J. Waffelaert, the late Bishop of Bruges, and former professor of moral theology in the grand seminary of the same city. Among ascetical writers Rt. Rev. Henry Van Den Berghe, V. G., of Bruges, must be mentioned. At the head of the Belgian liturgists stands the name of Monsignor C. Callewaert.

The outstanding ecclesiastical writer and teacher of recent years in Belgium is Cardinal Mercier. Called by Pope Leo XIII to fill the chair of Thomistic Philosophy at Louvain for the purpose of constructing the presentation of scholastic philosophy to meet the requirements of modern science, he acquitted himself of his task so masterfully that the great Leo expressed his approbation of Professor Mercier's work by making him a prelate. In his special field, Professor Mercier published successively *General Criteriology, Logic, Psychology,* and *Origins of Contemporary Psychology.* These works have been translated into various languages and are known to students of philosophy all over the world. Professor Mercier entered one of the above works in a national contest for the most scientific work produced by a Belgian author, and was awarded the first prize by a jury composed of professors of the four Belgian universities.

To the world Cardinal Mercier is known as an heroic patriot because of the fearless stand taken by him against the invaders of Belgium in his pastorals—*Voice of Belgium,* and *The Voice of God.* Referring to these utterances, Senator Root said of Cardinal Mercier: "He was the embodiment of moral power standing alone and undefended." William D. Guthrie, President of the New York Bar Association, at the unveiling of a bust of Cardinal Mercier at the Library Hall of the New York University, called him the noblest and most heroic teacher of moral philosophy that the world had yet known.

Architecture, Painting, Music. What is Belgium doing in architecture? Though Belgium is studded with splendid monuments in all the historic European styles of architecture, Belgian architects of the present day have evolved a modernist style in which the glorious traditions of the past are blended with present-day principles of construction and decoration. The style is called cubism. It has been exemplified in a dozen or more monumental buildings. The buildings of the expositions of Antwerp and Liége in 1830 were the beginning of this style. The new style has attracted international attention. As their illustrious predecessors, Belgian painters distinguish themselves by the power of their

colors and their love for truth and life. The outstanding names of the past decade are Bartsoen with his canvasses on Ghent, its canals, its bridges, and its Flemish gables; Emile Claus, the painter of the Lys country, which he floods with light; Van Rysselberghe, the interpreter of Mediterranean scenes; De Gouve of Nuncques, the painter of the Ardennes; Alfred Venhaeren, a leading colorist of the school; Amédée Lynen, authentic heir of the masters of seventeenth century; and Jakob Smits, the mystical painter of the Campine. Among recent Flemish musical celebrities are Pierre Benoit (1832-1901), founder of the School of Flemish Music in Antwerp in 1867, which became the Royal Flemish Conservatory in 1898; Edgard Tinel (1854-1912), director of the Royal Conservatory of Brussels, whose oratorios *Sinte Godelieve* and *Franciscus* are reputed the best written since the *Elie* and *Paulus* of Mendelsohm; Canon Van Nuffel, the organizer of the marvelous mixed choir of the metropolitan Cathedral of Malines, which some musical critics compare or even prefer to the Sistine Choir. Among Walloon musicians of Belgium must be cited Adolphe Samuel, composer and writer (1824-1898); Aug. Dupont, composer; G. Huberti, professor of musical composition; and César Franck (1822-1890), who, according to eminent critics, surpasses Richard Wagner in the boldness of harmony and modulation, and who founded the Young French School. It is claimed that he introduced into French music a certain German element, accounted for by his descent from a Flemish father and a German mother. Among the writers on music of recent years are Victor Mabillon (1841-1924), founder and first director of the museum of the Conservatory of Brussels; H. Van Duyse, M. Kuffenrath, G. Van Doorslaer; P. Bergmans, Charles Van den Boven, R. Van Aerde and Fl. Van der Meuren. Eugene Isaye leads all Belgian artists on the violin. Belgium has also its noted grand opera singers, among whom are Marie Sass, Marie Cabel, Ernest Van Dyck, Blauwaert, and Anseau.

Catholic Press. According to the *Annuaire Statistique de Belgique* (1924-25) there were 67 political daily newspapers published in Belgium. Among the leading papers, six were Socialist;

fifteen, Liberal; nineteen, Catholic. Seventeen of these are in French; two, in Flemish. Of the six daily papers which had the largest circulation, three were Catholic; two were Liberal; one was non-partisan. Besides the Catholic dailies, there exist a large number of Catholic weeklies, bi-weeklies, and monthlies. The Catholic University of Louvain publishes five major theological and scientific reviews. Each diocese in Belgium has its own theological monthly review. Recently, some professors of theology have written popular textbooks of dogma, manuels of asceticism and mysticism. Among the Jesuits, the Bollandists pursue their gigantic work, the *Acta Sanctorum*. In 1926, this work published its sixty-fifth volume in folio. Besides the *Acta Sanctorum*, the Jesuits publish *La Nouvelle Revue Théologique, Revue de Communautés religieuses*, and the *Museum Lessianum*. The Benedictine Abbey of Maredsous publishes the *Revue Bénédictine, Revue Liturgique et Monastique*, and *Pax*. At the Abbeys of Mont-César, near Louvain, of Afflighem, St. André and Steenbrugghe are published several parochial liturgical reviews in either French or Flemish. There is also the *Revue Générale*, and finally two reviews launched in recent years by the diocesan clergy: *La Revue Catholique des Idées et des Faits* and *La Cité Chrétienne*.

Foreign Missions. What is Belgium doing for the foreign missions? According to the 1925 edition of the *Manuel des Missions Catholiques* of Rev. B. Arens, S. J., Belgian missionaries are at work in Brazil, in China, in Chile, in Ceylon, in English East Africa, in Columbia, in New Guinea, in the Hawaiian Islands, but above all in India and the Belgian Congo. The Belgian Congo offers a unique example of what a Catholic colonizing nation may accomplish for the conversion of the heathen. In 1928, the Belgian Congo comprised 21 prefectures and vicariates-apostolic. These are in charge of the White Fathers, the Fathers of Scheut, the Priests of the Sacred Heart, the Norbertines, the Redemptorists, the Mill-Hill Fathers, the Fathers of the Holy Ghost, the Benedictines, the Capuchins, the Salesians, the Dominicans, the Franciscans, the Crosier Fathers, the Missionaries of the Sacred

Heart, and the Lazarists. With few exceptions, all these missionaries are Belgians.[16]

In his report to the Governor General of the Belgian Congo, Governor Engels, a provincial governor, had this to say about the social benefits resulting from the activities of the missionaries:

> It is necessary to bear in mind that the mission is the foremost and practically the only force in the regeneration of the region in which it carries on its activities. To read an account of the results obtained leaves the reader incredulous. One must see to believe. The physical health of the people has been the object of as much solicitude as the moral well-being. An idea of this may be had from the number of children in the Catholic families. Homes with six, seven, eight, and nine children are found in the villages, and the moral discipline is such that among several thousands of families, although there are some cases of divorce, the number of those who have remained united, is relatively incalculable.

Over 700 Protestant missionaries, belonging to twenty-five different missionary organizations, compete vigorously with our missionaries in various places.

The missionary Congregation of the Immaculate Heart of Mary founded at Scheut near Brussels, in 1863, has sent out over 600 missionaries to China, to the Philippine Islands, and the Belgian Congo.

The American College of the Immaculate Conception of the Blessed Virgin Mary of Louvain, founded at the request of the American Hierarchy in 1857, had by 1919 sent out 773 priests to the United States. Nineteen of these had been raised to the episcopate. Eighteen had been made prelates, and one, Dr. Peter Guilday, is professor of Church history at the Catholic University of America.

Birth Prevention. Has Belgium escaped the blight of birth prevention? It has not. The birthrate per one thousand inhabi-

[16] In 1928, the European missionary personnel in the Congo was made up as follows: 563 priests, 11 scholastics, 287 brothers, and 388 sisters. The natives had 11 priests, 24 sisters, and over 9,000 catechists. At the end of 1926, 482,684 Congolese had been baptized in the Catholic Church, and there were 342,743 catechumens and postulants. Within a short time, one-tenth of the population of the Congo will have been reached by the Belgian missionaries.

tants in 1880 was 31.13; in 1900, 28.95; in 1913, 22.40. We shall not consider the abnormal years of the World War, during which the birthrate decreased considerably, nor the 1919-20 post-War period, during which a strong increase in births was noted. Since 1921, the birthrate has decreased steadily, as shown by the following figures:

21.83	per	thousand	inhabitants,	in 1921
20.37	"	"	"	" 1922
20.44	"	"	"	" 1923
19.93	"	"	"	" 1924
19.60	"	"	"	" 1925
18.90	"	"	"	" 1926

The Reverend Ed. De Moreau, S. J., in *Le Catholicisme en Belgique,* writes: 'If the figures given for Belgium are unfavorable, that is the fault of the Walloons and of some large cities, even of the Flemish section." The Belgian birthrate as given surpasses the birthrates of Sweden, Switzerland, England, and France, but is inferior to the birthrate of Holland, Spain, Irish Free State, Austria, Portugal, as well as to the birthrate in the United States. An association has been formed to counteract the evils of birth prevention, namely: The League for Large Families. This League holds that large families—that is, families of four or more children—should be provided with resources in proportion to the services they render to society. The League for Large Families has secured a substantial grant of benefits given by the State in the form of a wage bonus for each child under 18 years of age, and of a notable reduction in federal and municipal taxes. In many towns, a monetary grant is made to a family at the birth of a fifth child and children born after that. The eldest boy in the family of five is now free from compulsory military service. All members of the League and their families travel at reduced rates on railroads, street cars, and buses. A loan may be extended to members for expenses entailed in special university studies. Allowances are made to stimulate the publication of any literary work favoring the objects of the League. The mothers of the large families are not forgotten. It had become almost impossible to secure domestics who would be willing to serve in a family

of many children; consequently, the League organized a service of Hungarian servants for that purpose. Divorces has risen from 690 in 1900 to 2,503 in 1925. Though we have no definite statistics on the subject, we may rest assured that divorce and remarriage after divorce are not to be found among practical Catholics.

Christian Piety. Since the war, the reception of the Sacraments has diminished, in varying measure, in many of the sections of Belgium. In the absence of accurate statistics, this seems to be especially true of the industrial sections of the provinces of Hainaut and of Liége, where Socialism is firmly rooted. It is not so true of the province of Luxemburg nor of the Flemish provinces. In these provinces, especially outside of the large cities and some socialist centers, the persons who neglect to attend Mass on Sundays and to perform their Easter duties are the exception. For many of these places, daily attendance at Mass and frequent Communion are on the increase. Taken all in all, Belgium is still a strong Catholic country. The Catholic religion is officially recognized by the State: it is the only religion of the Belgian people, with the exception of 30,000 Protestants and 3,000 Jews. The country is studded with beautiful churches, where the bulk of the people worship on Sundays and holy days. On the roadside in the country, it is not unusual to find a life-size Calvary group reminding people of their Redemption. In the cities, on the corners of the streets, in open niches of private dwellings, statues of the Blessed Virgin and Her Divine Son meet the eye of the wayfarer. In city and country, the Holy Viaticum is carried to the sick in the open by the priest in cassock and surplice, preceded by a sexton who carries a lighted lantern and rings a bell. When they pass, housewives open the doors of their homes, kneel down and breathe a prayer, pedestrians kneel on the sidewalks, drivers stop their cars, and detachments of infantry or cavalry present arms. On the Solemnity of Corpus Christi, processions of the Blessed Sacrament, headed by civil and military authorities in uniform, march through the main streets of village and city, amidst clouds of fragrant incense, over pavements strewn with flowers, past homes decorated with flags and displaying little altars in the win-

dows, between rows of kneeling people, and the murmured prayers of the faithful, the singing of religious hymns, the harmonious strains of bands, and the joyous ringing of church bells.

"For the staunch Catholic and the priest," says Father De Moreau, S. J., "it is delightful to visit such regions as the two Flanders, and the provinces of Limburg and Luxemburg, and to witness how God is almost universally honored." The enemies of Catholicism in Belgium recognize its inherent strength, the prodigious development it has given to all its works, and the matchless influence it maintains on the souls of its faithful followers.

Victor Day.

THE CHURCH IN CONTEMPORARY POLAND (1919-1930)*

On the plain between the Baltic and the Carpathian Mountains bordered by the rivers, Elbe, Boug, and San, a Slavonic people named the Poles have organized their state. Their original history is obscure. Like most of the primitive people who migrated into Europe they were ruled by a patriarchal system and, in the early times of their existence, their chief occupations were hunting and agriculture. Until the 10th century they remained pagans like the primitive Russians or Teutons, worshipping gods representing the forces of nature.

The first historical ruler, Mieszko (960-992) accepted the Christian faith in about 969 from Rome, thereby bringing the country within the sphere of influence of Western Europe. The first bishopric was established in Poznań and the most famous missionary of that early time was Bishop Wojciech (St. Adalbert) who preached Christianity in Pomerania and who was murdered about 997 while endeavouring to introduce the Christian faith into Prussia. In the year 1000, under the reign of Boleslas the Brave, the first Polish Archbishopric was established at Gniezno, then Poland's capital. During this time, Poland was desperately fighting for its independence from Germanic influence and even conquest. Professor Paul Kehr of the University of Berlin has finally proved that the alleged papal bullas making the See of Poznań dependent on the Archbishop of Magdeburg were fabrications intended to prevent the creation of an archbishopric in Gniezno in order to keep the church in Poland under German influence.[1] However, after the year 1000, the Church in Poland was emancipated from any foreign influence.

The Archbishop was assisted by bishops with their sees in the principal Polish towns of that epoch: Breslau, Cracow, and

* Paper read at the Twelfth Annual Meeting of the American Catholic Historical Association, Minneapolis, Minn., December 30, 1931.

[1] Stefan Karski: *Poland, Past and Present*, Warsaw, 1927, p. 26.

Poznań. In 1130, a new bishopric was created in Julin, Pomerania. In 1207, through the intervention of the Pope, the Polish clergy obtained the right, together with other privileges, to elect the bishops. In the fourteenth century with increasing influence of the Polish nobles, the church dignitaries received seats in the King's Council. But, in 1460, the situation was changed: the clergy had to pay taxes; and thereafter all bishops were nominated by the king to be later recognized by the Pope. Although losing many of its former privileges the clergy continued to perform its great missionary work in Eastern Europe, and converted the heathen population of Lithuania after the union of that country with Poland, in 1386. This missionary work of the Polish clergy differed considerably from that of other religious and semi-religious groups because it was fundamentally opposed to the method of spreading religion by force.[2] At the famous Council of Constance the rector of the University of Cracow, Paul Wlodkowic, defended the rights of the pagans and claimed that they ought not to be converted by the use of the sword as did the German knights of the Teutonic Order.[3] In his defense of the pagans, that distinguished Pole was somewhat a forerunner of Francesco de Vittoria who, as it is known, established the foundation of modern international law. Religious tolerance was strictly observed during the rule of the Piast and Jagiello dynasties. During the greatest persecution of Jews in the middle of the fourteenth century in Western Europe, Casimir the Great permitted them to come freely to Poland. In 1443, the Greek Uniate Church received in Poland all the rights enjoyed by the Latin Church.

When the waves of the Protestant Reformation spread all over Europe, Poland did not remain exempt from the influence of new ideas. However, it was only the aristocratic families who passed over to the creed of Luther. With the exception of a few Northern towns and the City of Danzig, the Reformation did not penetrate into the mass of the people.[4] The then-reigning last kings

[2] Antoni Choloniewski: *The Spirit of Polish History*, New York, 1918, p. 35.
[3] Stefan Karski: *op. cit.*, p. 27.
[4] Stefan Karski: *op. cit.*, p. 28.

of the Jagiello dynasty, though profoundly Catholic, did not use any but spiritual weapons in their fight against Protestantism. King Sigismund I used his power in certain instances when after the issue of the Bull *Exsurge* (1520) he forbade by the Edict of Torun (Thorn) the introduction into the country of Luther's works and when, in 1534, he prevented the nobles from sending their sons to the University of Wittenberg.[5] His son and successor, Sigismund August, the founder of the Union with Lithuania (Union of Lublin—1569) manifested even a greater spirit of toleration when he addressed to his people these memorable words: "I am not king of your consciences."[6] As for Stephen Batory, elected King of Poland, in 1576, his reign was marked by wise support of Catholicism and an open struggle with anarchy. Still even during this time, no force in religious matters was ever used. His great chancellor of state, Jan Zamoyski, best expressed the attitude of the king when he said: "I would give half of my life if I could thereby reclaim for Catholicism those who have abandoned it, but I would rather give my whole life than to see them converted by violence."[7] Throughout the religious wars of the 16th century and the Thirty Years War in Germany as well as the Huguenot persecutions in France, not a drop of blood was shed in Poland on account of religious differences.

This spirit of religious tolerance remained alive so long as religion was detached from politics. The loss of popularity of Protestantism in Poland in the 17th century was due perhaps to the marked tendency of its followers to combine religion with political purposes, even more so than to the growing influence of the Jesuits who were brought to Poland in 1555. Unfortunately, this tendency of the Polish Protestants was soon followed by the Catholic Poles as well, reaching its apex when, in 1733, the Sejm legislated that non-Catholics should have no right to be elected to law courts or any administrative post.[8]

After the third and final partition of Poland, the Church began

[5] A. Leman: *The Church in Modern Times*, St. Louis, 1930, p. 59.
[6] Antoni Choloniewski: *op. cit.*, p. 36.
[7] Stefan Karski: *op. cit.*, p. 28.
[8] Stefan Karski: *op. cit.*, p. 30.

to be definitely connected with politics by playing a national rôle in those portions which were taken by Prussia and Russia. Due to this fact, the governments of these respective countries, in their pursuance of assimilation, adopted a policy which often led to intolerance and religious persecution. In some cases, however, the precedent was created by the Poles themselves. Thus in judging the persecutions of Greek Catholics (Uniates) by the Russian Imperial government and their forced reunion with the Greek Orthodox Church, one must not forget that the Union of Brest, of 1595, by which the Ruthenian population of Poland returned to the Catholic Communion, was not achieved by agreement or peaceful persuasion, but through imposing it upon the mass of the population by the nobles. As to the persecutions of the Roman Catholic Poles by the Russian government, inexcusable as they are, they were the result of the undaunted spirit of the Polish clergy, members of which used even the Church pulpit for national propaganda.

But not only did the Poles attack Greek Orthodox in their political struggle against Russian domination, they fought even their co-religionists for the sake of nationalism. During the author's research for a study on Emperor Alexander I of Russia, he has come across some material which gives a strong indication that it was Prince Adam Czartoryski's subversive activity which precipitated the expulsion of the Society of Jesus, in 1816. Prince Adam, then curator of the educational district of Wilno, desired to subordinate all Catholic education in Russia to the great idea of a complete restoration of Poland. But the Jesuit fathers having always been true internationalists were unwilling to serve any national needs. So long as their college of Polotsk was subordinated to the Catholic University of Wilno they were sometimes forced to yield to some of Czartoryski's orders, but when Emperor Alexander granted their college the rank of a university on the eve of the war of 1812, they were automatically withdrawn from the jurisdiction of the university of Wilno and freed from Prince Adam's influence. This the ambitious patriot could not suffer and he used all his personal influence on Alexander to obtain

his aim. And he succeeded, thus deepening the rift between the Russian Church and State and the Catholic world.

However, the Concordat of 1847, concluded in the reign of Emperor Nicholas I by the Russian Ambassador to the Vatican and the representatives of His Holiness Pius IX, established a quite liberal *modus vivendi* giving freedom to the exercise of the Catholic faith within the territories of the Russian Empire and recognizing the rights of Catholics equal to those of other religious denominations as stipulated by the laws of the Russian state.[9] Certain restrictions which still existed were abolished after the Russian revolution of 1904-1905.[10]

During all this period the Catholics in Austrian Poland enjoyed full rights. They did so in the Polish territories annexed by Prussia with the exception of a brief period when Bismarck had instituted his famous "Kulturkampf."

When the World War began the Polish question was once more put in the foreground. On August 14, 1914, the Commander-in-Chief of the Russian armies, the Grand Duke Nicholas, announced his desire to unite all Polish territories as an autonomous entity under the Russian Imperial Crown. This started the fight for Polish sympathies between Russia and the Central Powers. After the occupation of Warsaw by the German armies, on August 5, 1915, the Central Powers spared no effort to secure Poland as their ally. Finally, on November 5, 1916, Poland was proclaimed an independent state with a constitutional monarchy as its form of government. Since then, the Polish patriots, have endeavoured to bring about the practical realization of that theoretical independence. When the Treaty of Brest-Litovsk of March 3, 1918, ended the hostilities on the Eastern front, Poland's independence still remained a dead letter. It was only after the defeat of Germany that, under the pressure of the governments of the Allies, the temporary Regency Council, instituted by Letters-Patent of the German Emperor, surrendered its authority to Joseph Pil-

[9] R. P. Louis Lescoeur: *L'Eglise Catholique en Pologne sous le Gouvernement Russe*, Paris, 1860, pp. 434-439. Text of the Concordat.

[10] Stefan Karski: *op. cit.*, p. 32.

sudski, on November 14, 1918. On February 9, 1919, the first Constituent Diet met in Warsaw, thus marking the beginning of Poland's independence which received its final sanction in the Treaty of Versailles, of June 28, 1919.

On March 17, 1921, the Constituent Assembly enacted and confirmed the Constitutional Charter of the Polish State, which was declared to be a republic.[11] This Constitution, which was modeled in its main outlines on the Constitution of May 3, 1791, in its Chapter V dealing with the General Rights and Obligations of Citizens, regulates the religious rights as follows:

Article 111. The freedom of conscience and of religion shall be guaranteed to every subject. No one may be denied the rights granted to other citizens on account of his religion or his religious convictions.

All inhabitants of the Polish Republic shall have the right to confess freely their creed in public or in private and to follow the canons of their religion or ritual, so long as such practices are not contrary to public order.

Article 112. It shall be forbidden to have freedom of creed which is not in agreement with the law. No one may keep away from the performance of his public duties on account of his religious convictions. No one may be compelled to take part in a religious act or ritual, unless he be subject to paternal or tutelary authority.

Article 113. Every religious association recognized by the State shall have the right to organize its religious services in public or at private meetings; it may freely conduct its internal affairs, own and acquire, administer and dispose, of its movable or immovable property, have the possession and benefit of its funds and endowments, equally with institutions of a religious, charitable, or scientific character. No religious association may be formed in disagreement with the laws of the State.

Article 114. The Roman-Catholic Creed, being the creed of the majority of the people, shall have a preponderating authority in the State among other religions which shall enjoy equal treatment.

The Roman-Catholic Church is governed by its own laws. The relation between the Church and the State shall be determined on the basis of a Concordat with the Holy See, which shall be ratified by the Diet.[12]

Thus, though not recognizing any established state religion in Poland and granting equal rights to all denominations, the Con-

[11] F. B. Czarnomski (ed.): *The Polish Handbook*, London, 1925, p. 13.
[12] F. B. Czarnomski: *op. cit.*, p. 28.

stitution recognizes, nevertheless, to the Roman-Catholic Church "preponderating authority in the State." This is only natural when one realizes that the great majority of the population professes Roman-Catholicism. According to the census of 1921, there were in Poland 17,368,352 (63.8%) Roman Catholics; 3,032,636 (11.2%) Greek Catholics (Uniates); 2,846,508 (10.5%) Russian Orthodox; 2,849,020 (10.5%) Jews; 1,014,577 (3.7%) Protestants; 73,743 (0.3%) others.[13] These are the only exact figures that we possess because the figures of the census taken in December 1931 are not as yet available. However, the following official estimate for 1930 may be worth while quoting: 23,025,000 (74.9%) Catholics (including both the Roman Catholics and Uniates); 3,802,000 (12.4%) Russian Orthodox; 2,978,000 (9.7%) Jews; 842,000 (2%) Protestants.[14]

In fulfillment of Article 114 of the Constitution, a Concordat was negotiated between the Holy See and the Polish Republic. It was finally signed in Rome, on February 10, 1925, by Cardinal Gasparri, representing His Holiness, and Ladislas Skrzynski and Stanislas Grabski, representing the President of the Polish Republic; and ratified in Warsaw, on May 30, 1925. This Concordat included twenty-seven articles and an annex regulating the compensation of the clergy. It guaranteed a complete freedom of the Church in its existence within the limits of the Polish State as well as in its relations with the Holy See. Article IX declared that no part of the Republic of Poland will come within the jurisdiction of a bishop whose See may be situated outside the frontiers of the Polish State. The same Article established the Catholic hierarchy in the Republic of Poland as follows:

A. Latin Rite

I. *Ecclesiastical Province of Gniezno and Poznań:*

Archdiocese of Gniezno and Poznań
Diocese of Chelmno
Diocese of Wloclawek.

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[13] *Statesman's Year Book*, 1926.
[14] *Statesman's Year Book*, 1931.

II. *Ecclesiastical Province of Warsaw:*

Archdiocese of Warsaw
Diocese of Plock
Diocese of Sandomierz
Diocese of Lublin
Diocese of Podolsk
Diocese of Lodz

III. *Ecclesiastical Province of Wilno:*

Archdiocese of Wilno
Diocese of Lomza
Diocese of Pinsk

IV. *Ecclesiastical Province of Lwów:*

Archdiocese of Lwów
Diocese of Przemysl
Diocese of Luck

V. *Ecclesiastical Province of Cracow:*

Archdiocese of Cracow
Diocese of Tarnow
Diocese of Kielce
Diocese of Czestochowa
Diocese of Silesia

B. Greek-Ruthenian Rite

Ecclesiastical Province of Lwow:

Archdiocese of Lwów
Diocese of Przemysl
Diocese of Stanislawow.

C. Armenian Rite

Archdiocese of Lwów [15]

This ecclesiastical organization comprises 5,965 churches and 8,373 priests of the Latin rite: 3,275 churches and 2,144 priests of the Greek-Ruthenian (Uniate) Rite; 12 Churches and 27 priests of the Armenian Rite.[16]

[15] *Dziennik Ustaw*, No. 72, 1925, p. 1086.
[16] *Statesman's Year Book*, 1931.

Article XI of the Concordat states:

> The choice of archbishops and bishops belongs to the Holy See. His Holiness agrees to confer with the President of the Republic before appointing archbishops and diocesan bishops, coadjutors *cum jure successiones*, as well as the army bishop, in order to obtain the assurance that the President has no objections of a political nature to this choice.

It may be of interest to compare this Article with Article XII of the Concordat of 1847 between the Holy See and Russia which reads:

> The designation of Bishops for the dioceses and the suffragances of the Russian Empire and of the Kingdom of Poland will take place after a previous consultation between the Emperor and the Holy See in each case.

It seems that the political reasons of state in Church matters have not much changed since 1847.

In addition to the restrictions established by Article XI of the Polish Concordat, Article XII specifies that all the hierarchs must take an oath of fidelity according to the following text:

> Before God and the Gospel I swear and I promise as is fitting for a Bishop, fidelity to the Republic of Poland. I swear and I promise to respect in all loyalty and to demand that my clergy respect the government established by the Constitution. I swear and I promise also that I will not participate in any accord or assist any council which might cause prejudice to the Polish State or to the public order. I will not permit my clergy to participate in such action. Being solicitous of the good and interest of the State, I will try to protect it from any danger that I may learn of.[17]

The limitations of space prevent the author from analyzing the remaining articles of the Concordat. Briefly, they regulate the following questions: 1) religious education in schools and universities; 2) property rights of the Church and of the clergy; 3) the right of patronage; 4) the right of the state to extend its criminal jurisdiction to the clergy; 5) the right of the hierarchy to call on the civil authorities for the execution of ecclesiastical decisions and decrees, etc.

Thus the Concordat of 1925 established the legal basis for the relations of Church and State in Poland. Its Article III regu-

[17] *Dziennik Ustaw*, p. 1087.

lated the diplomatic relations between the Polish Republic and the Holy See with the following words:

> In order to maintain friendly relations between the Holy See and the Republic of Poland an Apostolic Nuncio will reside in Poland and an Ambassador of the Republic will be accredited to the Holy See.[18]

However, this stipulation did not bring about any new situation because, since April 25, 1918, a "Visitator" and since June 5, 1919, an Apostolic Nuncio had resided in Poland.[19]

It might strike one that the Concordat of 1925 did not regulate the status of Catholic Societies and Associations as was the case in Lithuania.[20] This situation is taken care of by Article 108 of the Constitution, which declares full freedom and exercise to societies and associations, not only *de facto* but also *de jure*.[21] "Proinde et 'Actio Catholica' libere in Polonia evolvitur." [22]

Another important phase of the relation between Church and State is the religious education in schools and universities. Article XIII of the Concordat stipulated that in all public schools, primary as well as secondary, religious education is obligatory.[23] The number of hours of religious instruction in primary and secondary schools is not fixed by the religious authorities but by decrees of the Minister of Cults and Instruction. In practice it varies between two and four hours a week. The teachers of religion are appointed by the civil authority but only after they have obtained the necessary diploma from a seminary. If the hierarchy revokes the right of instruction from a teacher of religion, he is automatically suspended. This rule applies not only to teachers in primary and secondary schols but also to professors, their associates and assistants of the theological faculties in the state universities. It is not only to be found embodied in Article XIII of the Concordat but also in a circular of the

[18] *Dziennik Ustaw*, p. 1085.

[19] V. Meysztowicz: "De Conditione Juridica Ecclesiae in Polonia," *Jus Pontificum*, 1930, p. 279.

[20] "Concordatum cum Republica Lithuania," Art. XXV, *Acta Apostolicae Sedes*, 1927, p. 426 ff.

[21] F. B. Czarnomski, *op. cit.*, p. 28.

[22] V. Meysztowicz, *loc. cit.*, 1931, p. 8.

[23] *Dziennik Ustaw*, p. 1087.

Minister of Cults and Instruction, dated April 24, 1926.[24] As far as the religious instruction in universities and graduate schools is concerned there is no obligation attached to it with the exception, of course, of the Catholic University of Lublin. However, the four leading state universities have theological faculties. These faculties were created: at the University of Cracow, in 1369; at the University of Wilno, in 1578; at that of Lwów, in 1661; and in Warsaw, in 1815. The University of Poznań, founded in 1919, has no theological faculty.[25] With regard to the religious education of minority groups in primary and secondary schools, the instruction is being done in the maternal tongue of the children if such be the desire of the parents, and at the expense of the state in each case when there are at least twelve children of that denomination.[26] On the whole it is apparent that the religious education of Polish children and youth is well assured and guaranteed not only by the Concordat but also by State legislation.

There is, however, one domain in the relations of Church and State that presents a fertile field for constant friction, and this, notwithstanding the fact that an amicable agreement on the subject is not only possible but would be greatly desirable for the welfare of the entire Polish nation. This is with regard to the existing laws of marriage. First of all, they are not uniform. Central Poland, which, after 1815, became the Kingdom of Poland under the Russian Imperial Crown, follows the law regulating marriage, dated June 24, 1836. Still, even in this part of Poland, the eastern territories, which formed part of Russia before 1815, are regulated by the laws of the Russian Imperial Code. In former Austrian Poland, marriage laws are those of the Austrian Civil Code (Paragraphs 44-136) and of the Hungarian Matrimonial Law of 1894 (Articles XXXI and XXXIII). And the parts of Poland that were annexed by Prussia are subject to the German Civil Code. In order to bring more harmony with regard to these different regulations, the Polish Government instituted a law of August 2, 1926. But the initiators of this law gave more

[24] V. Meysztowicz, *loc. cit.*, p. 13.
[25] *Ibid.*
[26] "L'instruction publique en Pologne," *Varsovie*, 1929, pp. 143-144.

consideration to the rights of the State than to those of the Church. Thus under this law a civil court can break a religious marriage. This is but one of the provisions which are unsatisfactory to the Church, and V. Meysztowicz, speaking in authority as a former Minister of Justice, strongly advocates the necessity of a new law concerning this matter.[27]

Notwithstanding the existence of this domain of friction, the *modus vivendi* established by the Concordat and the subsequent State legislation places the Church in Poland in a very favourable and independent position. The situation would be quite ideal if it were not that a certain part of the Catholic population, together with its clergy, religious orders, and the hierarchy, has found itself involved in a deep political struggle, not only with the Polish Government, but with the entire Polish Nation.

This study would not be complete if no mention were made of the Separatist Movement in Eastern Galicia, populated by Ruthenians. The Ruthenians do not form a definite nation. As a member of the Slavonic race they are equally related to the Russians, Poles, and Slovaks. They belong to the same group as the Little Russians, or Ukrainians in Russia, and the Carpatho-Russians in Czechoslovakia. Their nationalism is of a recent date and since its beginning has been kept alive more or less by foreign influence. As far as their religion is concerned, the Ruthenians of Eastern Galicia are Uniates, i. e., Catholics in communion with Rome but retaining the Greek rite and the married clergy. In the present, as in the past, they are passionately attached to their rite and very much more afraid of Latinization on the part of the Poles than of proselytising efforts of Orthodox Russians. They form a compact group of over 3,000,000 people whose religious direction has been entrusted to Mgr. Andrei Szeptycki, Archbishop of Lwow and Metropolitan of the Uniate Church in Poland. Soon after the World War the Separatist Movement among the Uniate Ruthenians began to take definite proportions. Politically, these Separatists are divided into many groups, which have only one aim in common: freedom from Polish rule. In quest

[27] V. Meysztowicz, *loc. cit.*, p. 9.

of this aim the Separatists have adopted terroristic measures which have recently disturbed the whole political and economic life of Eastern Galicia. "All through the autumn of 1930, over the wide expanse of southeastern Poland, the lurid glow of conflagrations was continuously to be seen. They were lit by Ukrainian parties, and all efforts made by the Polish authorities to induce the Ruthenian Uniate clergy to condemn such acts came to nothing. This clergy, up to and including Archbishop Andrew Szeptycki, its highest authority, kept silence, looking with indifference upon what was going on, or, as was shown by judicial inquiries, even taking an active part in this action. This disposition among the clergy is to be explained by the fact that the ecclesiastical seminary at Lwów, which is maintained by the Polish Government, is completely in the hands of the anti-Polish and pro-German party." [28] In response to the terroristic activity of the Ukrainian military organization the Polish Government has taken strict measures to protect its citizens and the property of the State in Eastern Galicia. These measures brought a wave of protest from Ukrainian organizations the world over. A curious situation is to be observed with regard to this problem. It is that the measures of "pacification" taken by the Polish Government were not extended to the important Province of Volhynia, the eastern part of the Province of Lublin and the south of the Province of Polesia, in all of which there are communities of considerable size of Greek Orthodox Ruthenians who are absolutely loyal Polish citizens.

In viewing this situation, one is prone to draw a parallel between the present and the past. As it has been demonstrated, the outstanding manifestation of the Polish character has been religious tolerance. The exercise of that tolerance has been considerably hampered in the past whenever religion mixed with politics. It seems that this grave danger exists in present-day Poland as well. The only hope that one can express is to see that the Polish Catholics in their present enjoyment of freedom will not close their eyes to the experiences of the past.

LEONID I. STRAKHOVSKY.

[28] Stanislas Srokowski: "The Ukrainian Problem in Poland," *Slavonic Review*, March, 1931, p. 595.

MISCELLANY

I

COMMUTATIONS AND REDEMPTIONS OF PENANCE IN THE PENITENTIALS

The administration of penance vitally influenced many phases of medieval life, outside of as well as within the Church.[1] Penitential discipline was an important agency in reinforcing the secular law and in preserving the peace.[2] Through penance, social life was also profoundly affected by regulations concerning food and drink, marriage, sexual relations, charity, hospitality, the emancipation of bondmen, the sacredness of oaths, and many other matters significant for human relationships.[3] Whole sections of the penitentials were sometimes devoted to combatting paganism and heresy[4] by means of penance. Finally, penance and excommunication carried additional force in that excommunicated persons and those undergoing penance suffered loss of social rank and legal status.[5]

But the effectiveness of penitential discipline would naturally be conditioned by the extent to which the penances prescribed were enforced.[6] In this connection, it has long been known that the pen-

[1] The influence of penance upon ecclesiastical institutions is so well known that further discussion here is superfluous.

[2] T. P. Oakley, *Penitential Discipline and Anglo-Saxon Law in their Joint Influence* (*Columbia University Studies in History*, etc., CVII, no. 2, N. Y., 1923), chaps. v, vi. *Cf.* reviews by Paul Fournier, in *Rev. d'hist. ecclés.* (1925), 300-304; and by G. Ficker, in *Z. f. Kirchengesch.* XLIV *N. F.*, VII, *S.* 122.

[3] Oakley, *op. cit.*, 200 and index, under appropriate heads.

[4] E. g., among many others, in *P. Theod.*, I, can. xv, 1; *P. Egb.*, can. iv, 12; *Conf. ps.-Egb.*, can. xxxii; and appropriate heads in the penitential texts edited by H. J. Schmitz, *Die Bussbücher u. die Bussdisciplin der Kirche* (Mainz, 1883, known as "Schmitz, I,") and his *Die Bussbücher u. d. Bussverfahren* (Mainz, 1898, known as "Schmitz, II."). *Cf.* F. W. H. Wasserschleben, *Die Bussordnungen der abendländischen Kirche* (Halle, 1851), *passim*.

[5] Oakley, *op. cit.*, 147-148; Moeller, *Church History*, II, 115. *Cf. Ancient Laws of Ireland* (ed. W. N. Hancock, *et al.*, Dublin, etc. 1865-1901, 6 vols.), I, 59-63; V, 73-74; *Ancient Laws . . . of Wales* (ed. Aneurin Owen, 2 vols., London, 1841), I, 423, 591, 597; II, 408-409, 411, 857.

[6] The effect of commutations and redemptions in vitiating penitential disci-

ances originally assigned in the confessional were sometimes later commuted into milder forms of expiation, or redeemed by the performance of substitute works of satisfaction.[7] For long periods of severe fasting there might thus be substituted shorter penances, or the giving of alms, money redemptions,[8] the emancipation of a bondman or bondwoman,[9] the saying of prayers or of masses, the chanting of psalms, or the performance of other good works.[10] The chief sources for these conclusions are provisions found in some of the penitentials, or manuals of penance, that were used by priests in prescribing penances.[11]

On the basis of the above evidence, most modern scholars have claimed that the penitentials universally were responsible for developing the customs of commuting and redeeming penance through substitute good works,[12] thus furnishing an important root for indulgences.[13] Furthermore, it is claimed that the Celtic penitentials,[14] in

pline was constantly recognized by reform councils, which repeatedly denounced these practices. See H. C. Lea, *History of Auricular Confession*, etc. (3 vols. Phila., 1896), II, 104; O. Watkins, *History of Penance* (2 vols., London, 1920), 694-695, 702-703; especially the Council of Clovesho, *an.* 747, in Gee and Hardy, *Documents Illustrative of the History of the English Church* (Reprint, London, 1910, 1914), 15 *et seqq.*

[7] Lea, *op. cit.*, II, 104 *et seqq.*; J. Alzog, *Church History* (Eng. transl. Cincinnati, 1903), I, 166; art. on "*Indulgences*," by Magnin, in Vacant et Mangenot, *Dictionnaire de théologie catholique*; and many other references cited by Oakley, *op. cit.*, 54.

[8] Either in coined money or in other means of exchange, according to the country. Alms might be in money or in food, etc.; *cf. infra*, for examples.

[9] Or the giving of a bondman or bondwoman to the Church; *cf. infra.*

[10] Detailed examples and references will be given *infra.*

[11] The administration of penance through penitentials began in the sixth or seventh centuries and continued into the eleventh century; *cf.* Oakley, *op. cit.*, 29. Such of them as allowed commutations etc., probably had their chief development after the seventh century, excepting for Ireland. *Cf. infra.*

[12] Among the many scholars endorsing this view are the following: P. Schaff, *History of the Christian Church*, IV, 383-384 (New York, 1887); Lea, *op. cit.*, 150 *et seqq.* especially 154; art. by Becelaere on "Penance—Roman Catholic," in Hastings, *Ency. of Religion and Ethics*; Lepicier, *Indulgences*, etc. (Eng. transl., London, 1906), 236 *et seqq.*; art. by Magnin on "*Indulgences*," in Vacant et Mangenot, *Dict. de théol. cath.* (1923).

[13] N. Paulus, *Gesch. d. Ablasses* (3 vols., Paderborn, 1922-1923), I, 12 *et seqq.*; Boudinhon, in *Rev. d'hist. et de lit. relig.*, II (1897), 503 *et seqq.*; T. M. Lindsay, *History of the Reformation in Germany* (New York, 1907), 218-219; Lepicier, *loc. cit.*

[14] i. e. those of Celtic authorship, whether they originated in Wales, Ireland or on the Continent; *cf. infra.*

particular, were responsible for introducing commutation and redemption into the system of penitential codes.[15]

As a result of his intensive investigations in the penitentials, the present writer is convinced that the foregoing generalizations are altogether too sweeping in character. They imply that all of the penitentials, without exception, allowed penances to be commuted or redeemed; that none of the authors of these manuals opposed such practices; and, consequently, that the administration of penance through the penitential codes was universally lenient. In fact, one modern scholar goes so far as to claim that the penitentials broke down the administration of penance and brought about moral corruption.[16] But, simply because the individual penitentials cited to support these generalizations did allow commutations and redemptions, it does not follow that the customs were permitted by the penitentials as a whole. Might there not have been variation among them as regards their attitudes towards commutation and redemption?

To check such an hypothesis, the present writer has already carried out investigations for the English penitentials,[17] demonstrating that the latter varied considerably in their attitudes towards commutation and redemption, in that some English manuals allowed these mitigations, while others did not. His subsequent investigations in the Celtic and Continental penitentials have caused him to reach similar conclusions for those groups. To present the results of these researches will be the purpose of this article.

In using evidence from the penitential codes, the general tendency has been to select a few penitentials as types to illustrate certain conclusions, in which there would be a natural tendency towards bias. This method runs counter to certain important historical facts concerning the penitentials. The conception that there were typical penitentials, officially recognized as representative of all others, was absent among contemporaries.[18] Reform councils and prelates frequently complained that the arbitrary variations in these manuals

[15] One of the main theses of J. T. McNeill, *The Celtic Penitentials*, etc. (Paris, 1923, also published serially in *Rev. Celt.* (1922-1923); *cf.* Magnin, *loc. cit.* The idea of Harnack and others favoring Germanic origin for these practices has been superseded; *cf.* McNeill, *loc. cit.*

[16] McNeill, *op. cit.*, 120 *et seqq.*, 192 *et seqq.* and *passim.*

[17] Oakley, *op. cit.*, 88 *et seqq.* and *passim.*

[18] W. Stubbs, in *Select Essays in Anglo-American Legal History*, (3 vols., Boston, 1907-1909), I, 253.

were subversive of ecclesiastical discipline.[19] Hence, scientific method demands that the stand of each penitential on commutations and redemptions be investigated before generalizations are made for groups.

Our first task will be to provide a check-list of the published penitentials in each group. After this, the evidence in each member of the group will be given; to be followed, in turn, by summaries and general conclusions.

Welsh and Irish Penitential Canons.

Of these, the earliest in the British isles, the following have been published:

1. Fifth century canons ascribed to St. Patrick.[20]

From the sixth century:

2. The Welsh Penitential of David.[21]
3. Penitential canons of contemporary Welsh synods.[22]
4. The Irish Penitential of Vinnian.[23]
5. "Title II" of the *Canones Hibernenses.*[24]

From the seventh century:

6. The Iro-Scottish, genuine Penitential of Cummean.[25]
7. The Irish "*Canones Adamnani.*"[26]
8. The Welsh or Breton "*Canones Wallici.*"[27]

From the eighth century:

9. The remaining titles of the *Canones Hibernenses.*[28]

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[19] Watkins, *op. cit.*, 694 *et seqq*; Oakley, *op. cit.*, 28. The attempt to supplant these conditions by "canonical penitentials" failed.

[20] For the controversy over these: McNeill, *op. cit.*, 25-26; J. B. Bury, *St. Patrick* (London, 1905), *passim*; J. H. Todd, *St. Patrick* (Dublin, 1864), 486-488.

[21] Of Minevia: McNeill, *op. cit.*, 40-41; Oakley, *op. cit.*, 36.

[22] McNeill, *op. cit.*, 40-43; Oakley, *op. cit.*, 33-36.

[23] McNeill, *op. cit.*, 31-40; Oakley, *op. cit.*, 40-41.

[24] *Ibid.*, 39-40, and *infra.*

[25] Ed. Zettinger, in *Archiv f. kath. Kirchenrecht*, LXXXII, 501 *et seqq.*, to be carefully distinguished from the Frankish, pseudo-Cummean of the ninth century, represented as genuine by many writers.

[26] Wasserschleben, *op. cit.*, 120.

[27] *Ibid.*, 124-125; Haddan and Stubbs, *op. cit.*, I, 127-128.

[28] Wasserschleben, *op. cit.*, 136 *et seqq.*

10. An Old Irish "Treatise On Commutations." [29]
11. An Old Irish Penitential, edited by Gwynn.[30]
12. Portions of the *Collectio Hibernensis*.[31]

1. Of the canons on penance attributed to a conclave held under St. Patrick,[32] none allow commutation or redemption of penance. Another *dictum* ascribed to St. Patrick, and later preserved in the *Collectio Hibernensis*,[33] has been interpreted as an example of a general rule by which the Irish canon law admitted the equivalence of a female slave with a year of penance. From this and other examples of similar equations, it is supposed that confessors were "provided with a ready-reckoner for commutations from penances into payments, which they appear to have used with great freedom." [34] Close examination of this alleged *dictum* of Patrick, however, shows that it does not provide commutation of penance into the payment of female slaves, but the reverse.[35]

2-3. The Penitential of David [36] does not allow commutations or redemptions, nor do the contemporary Welsh synods of Brevi and of the Wood of Victory.[37]

4. The Penitential of Vinnian [38] likewise omits commutations and redemptions of penance. Secular compositions and restitution are to be in addition to penance, and the manual insists sternly upon obedience to the requirements of secular law.

5. Title II of the *Canones Hibernenses—De Arreis*—provides detailed commutation of longer periods of penance into *arrea* or shorter terms of the intensified repeating of psalms, genuflections, cross-vigils, fasting and prostration, alone or in combinations. This set of canons strongly influenced later manuals of penance and, through them, the development of commutations.[39]

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[29] Text and translation by Kuno Meyer in *Rev. Celt.*, XV, 485.

[30] With translation, in *Eriu*, VII, 121-196.

[31] Ed. F. W. H. Wasserschleben, *Die irische Kanonensammlung* (Giessen, 1874, 2nd ed., Leipzig, 1885); McNeill, *op. cit.*, 56-59.

[32] Haddan and Stubbs, *op. cit.*, II, 328 *et seqq.*

[33] *Lib.* XLVIII, can. v; *cf.* Wasserschleben, *op. cit.*, 141.

[34] McNeill, *op. cit.*, 29-30, 124, 128.

[35] Wasserschleben, *op. cit.*, 7-8; 141: "... *VII ancillarum pretium reddat aut VII annis peniteat cum episcopo aut scriba.*"

[36] Wasserschleben, *op. cit.*, 101-103.

[37] *Ibid.*, 103-105.

[38] *Ibid.*, 108 *et seqq.*, especially cans. ix, xxii-xxv, xxxv.

[39] *Ibid.*, 139-140. The textual influence of this set will be treated with that of others *infra*, under the influence of Celtic penitential customs upon penance elsewhere.

6. The true Penitential of Cummean is severe, as regards commutations and redemptions.[40] Canon viii, sect. 25 states, in a noncommittal manner, the opinion of others commuting a year of penance into twelve *triduana*. Similarly, in sect. 28, the opinion of others is cited commuting penance of the sick into alms or into paying the price of a slave; but Cummean prefers a severer method of expiation. In canon iv, sects. 9-10, for homicide committed in wrath, prayers and alms are to be offered in addition to penance.
7. The *Canones Adamnani* are irrelevant to our subject.[41]
8. The *Canones Wallici* require penance to be performed in addition to secular penalties.[42]
9. Title I of the *Canones Hibernenses* several times allowed commutations of penance in terms of bondwomen or of money, but for isolated sins only; while several canons prescribe very severe penances for heinous sins.[43] Titles III and IV do not provide for commutation of penance, except for canon ii, which allows fifty bondwomen to be substituted for fifty years of penance for the death of a bishop through eviction.[44] But the latter provision, which demanded a higher penalty because of the high rank of the bishop, runs counter to the general attitude of the penitentials, which required the same penances for offences, regardless of the rank of the victim.[45] Titles V and VI are irrelevant to our subject.[46]
10. The Old-Irish "Treatise On Commutations" has numerous commutations of long penances into shorter periods of greatly intensified works of expiation, which resemble those of Title II of the *Canones Hibernenses*. But canon v of the Old-Irish Treatise has one very severe prescription: That certain sins are undeserving of any remission of penance, except for death or sickness or through the work (penance) which a person lays upon himself. This list includes most of the heinous sins that are severely penanced in Title I of the *Canones Hibernenses*.[47]

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[40] We follow Zettinger's ed., in *Archiv f. kath. Kirchenrecht*, LXXXII (1902), 501 *et seqq.*

[41] Wasserschleben, *op. cit.*, 120.

[42] *Ibid.*, 124-125.

[43] *Ibid.*, 137, cans. x-xi; *cf.* McNeill, *op. cit.*, 28. Cans. i-vi, xii *et seqq.* in Wasserschleben, *op. cit.*, 136-138 prescribe for parricide—fourteen years or seven; for homicide—seven or ten years; for magic, adultery or heresy—seven years each, etc.

[44] Titles III and IV are in the Wasserschleben edition; can. ii of the latter on p. 142.

[45] *Cf.* the editions of the penitentials, *supra*, *passim*.

[46] Wasserschleben, *op. cit.*, 142-143.

[47] *Rev. Celt.*, XV, 485-486; McNeill, *op. cit.*, 129; Oakley, *op. cit.*, 40, 71.

11. In the Old-Irish Penitential edited by Gwynn, are important provisions for commuting or for redeeming penance.[48] Canon i states the usual canonical rule allowing alleviation of penance for the sick. Clerics undergoing penance for transgression with a woman were allowed to receive communion before completing penance, and may have their penances curtailed at the discretion of a pious abbot, who may be over them. For falsehood, penance may be commuted into the saying of psalms, or the receiving of blows on the hand. In a few cases, substitutions or *arrea* may be used for penances of seven days, or of a year, or of three years; but these commutations are limited to specific offences. Redemption of penance in terms of bondwomen is limited to two isolated cases of specific sins. Two other important passages allow penance to be commuted in cases of thieving, robbing and homicide.
12. In the *Collectio Hibernensis*, specific canons concerned with commutation include the *dictum* ascribed to St. Patrick equating the payment of seven bondwomen with seven years of penance,[49] and a canon that giving alms is superior to fasting.[50]

It has now been demonstrated that Irish authorities on penance decidedly disagreed as to whether or not commutation and redemption of penance should be allowed. The earliest known Irish penitential canons—viz. those ascribed to St. Patrick and to Vinnian, respectively—show that Irish penitential authorities at first prescribed penance without mitigation of any kind. This severe attitude was continued in the more elaborate Penitential of Cummean, in Title I of the *Canones Hibernenses*,[51] and in canon v of the Old-Irish "Treatise On Commutations." Hence, it is now evident that, from the fifth to the eighth centuries, inclusive, there existed in Ireland a severe group of penitential authorities who insisted continuously upon strict penance without alleviation.

Beginning a little later, there also developed a group of lenient penitential authorities, which allowed alleviations of various kinds, these varying in extent and in kind with each set of canons. The most detailed and influential penitential canons which allowed commutation and redemption of penance were Title II of the *Canones Hibernenses*, from the sixth or seventh centuries, and the Old-Irish

[48] *Eriu*, VII, 121 *et seqq.*, especially 141, 4; 147, 6; 151, 8; 145, ii, 27; 163, 3; 145, 27; 156, 15; 157, 15; 157 can. iii, 10.

[49] F. W. H. Wasserschleben, *Die irische Kanonensammlung* (Giessen, 1874, 2d ed., 1885), *Lib.* XLVII, v.

[50] *Ibid.*, *Lib.* XIII, viii.

[51] With the isolated exception, noted *supra*.

"Treatise On Commutations," from the eighth century. Most of the Irish provisions allowing penance to be commuted into shorter periods or *arrea* were derived from either of these two sets;[52] and similar textual influence of the Latin and Old-Irish treatises on *arrea* or substitutions is to be observed in English and Continental penitentials.[53] Apparently Title I of the *Canones Hibernenses* was the first to allow penance to be redeemed in terms of bondwomen or their equivalent, but the custom was limited in this set, as also in Title IV and in the Old-Irish Penitential.[54] As it is impossible today to determine in what parishes and how long any set of penitential canons was used, it is useless to conjecture as to whether the severe sets or the lenient ones prevailed.

Previous works have claimed that the Irish penitentials, as a whole were the first to allow commutations and redemptions of penance, thus starting the movement which led to indulgences. One author has even asserted that the Irish penitentials were chiefly responsible for promoting laxity in penance at home and abroad.[55] These conclusions might apply to one group of Irish penitential canons, but the other group sternly refused to permit commutation and redemption of penance.

The English Penitentials.

In the English penitentials, from the late seventh to the tenth century,[56] inclusive, we meet again the familiar two groups—one severe, the other lenient. As the present author has already demonstrated elsewhere, the severe group included the penitentials of Theodore, of Egbert, of Bede, and of pseudo-Egbert, with the Confessional of pseudo-Egbert.[57] But, by the time of the Council of Clovesho, commutation of penance into substitute good works had so grown in England that drastic action must be taken to curb the resulting laxity.[58] In the pseudonymous Canons of Edgar, commuta-

[52] Except for redemption in terms of bondwomen. For textual influence of the two sets providing *arrea*, *vide supra* for the allowing of commutation of longer periods into shorter terms of intensified psalm-singing, etc., particularly *P. Cumm.* viii, 25, and limited uses in the Old-Irish Penitential.

[53] *Cf. infra.*

[54] For references and limitations of these customs, *supra.*

[55] McNeill, *op. cit.*, *passim*, especially 120 *et seqq.*, 192 *et seqq.*

[56] For their literary history: Oakley, *op. cit.*, chap. iv.

[57] *Ibid.*, 88 *et seqq.*, particularly 97.

[58] *An.* 747; in Gee and Hardy, *Documents Illustrative of the History of the English Church* (reprint, London, 1910, 1914), 15 *et seqq.*

tion and redemption were later carried to great extremes, even to the extent of allowing penance to be performed by substitutes.[59]

The Continental Penitentials.

In these, also, there is evident a continuation of the two contrasted groups whose presence has already been observed among the Celtic and English manuals. From the sixth to the eleventh century, inclusive, the Continental penitentials that urged severity of penance included those of Columban[60] and of Gildas,[61] that of Bobbio,[62] nearly all the members of the "canonical series,"[63] most of the members of the Frankish Theodore cycle,[64] several tripartite penitentials,[65] and the Penitential of Fulbert.[66] While most of the provisions of the Penitential of Merseburg[67] likewise insist upon severity of bodily penance.

[59] Tenth century: F. Liebermann, *Gesetze der Angelsachsen* (3 vols., Halle, 1898-), II, *s. v.* "*Canones Eadgari.*" The use of Irish *arrea*, or substitute good works by psalm-singing, etc., frequently appears in English penitentials; *vide* Oakley, *op. cit.*, 88 *et seqq.*

[60] Wasserschleben, *op. cit.*, 353 *et seqq.* Critical works on *P. Col.* and *P. Gild.* are listed in Oakley, *op. cit.*, 29, 36-37; McNeill, *op. cit.*, 31 *et seqq.*, 43 *et seqq.*

[61] Wasserschleben, *op. cit.*, 105-108.

[62] Seventh century, or possibly eighth. *Vide* Fournier, in *Rev. d'hist. et de lit. relig.*, VIII, 533.

[63] They were supposed to revive canonical rules: Fournier, in *op. cit.*, 533 and *passim*; Wasserschleben, *op. cit.*, 58, 412 *et seqq.* They included *P. Hubert*, *P. Floriacense*, *P. Burgundense*, *P. Merseburg*, *P. Valicellanum I*, *P. Paris*, II, *P. Halitgar*, and *P. pseudo-Romanum*, all in the Wasserschleben ed. They are eighth century, except *P. Halitgar* and *P. pseudo-Romanum*, which are from the ninth.

[64] Except the *pseudo-Theodore:* Oakley, *op. cit.*, 98, 101, 105, 108. These were of the eighth and ninth centuries.

[65] From Celtic, English, and canonical sources. Schmitz, *op. cit.*, I, 397-432, 437-465, 608, 653 *et seqq.*; II, 206; Wasserschleben, *op. cit.*, 425 *et seqq.*, 557 *et seqq.* They include the *Capitula Judiciorum*, *P. Valicell.* II, *P. St. Gall Tripartite*, *P. Casinense*, and *P. Arundel*, with dates from the eighth to the tenth centuries.

[66] Eleventh century: Schmitz, *op. cit.*, I, 766, 773-774. The system of penitentials ended in the eleventh century: Oakley, *op. cit.*, 29.

[67] One canon severely penalizes the performance of penance for hire, but commutations are allowed in certain restricted cases. The penances are usually severe. For limited use of commutations: cans. i, iii-vi, viii, x, xxiv, xxvii. xliv, xlvii, in the Wasserschleben ed.

Among the published penitentials, the earliest allowing commutation of penance are the eighth century *Capitula Judiciorum* and the Penitential of Merseburg; but, in these manuals, such mitigations are restricted to certain offenses.[68]

During the ninth century, several penitentials appeared which provided for very detailed commutations in terms of *biduana, triduana,* the saying of psalms or of masses, vigils, corporal punishment, genuflections,[69] etc. Redemption of penance [70] through the giving of alms or the payment of money was also allowed by such manuals. Finally, some of them allow penitents to have penance performed for them by righteous substitutes.[71] It is very noteworthy, however, that the penitentials of the ninth century put definite limitations upon the use of commutations and redemptions.[72]

In the beginning of the eleventh century, Burchard of Worms found a penitential in use in the Frankish-German Church.[73] This manual he published, with additions from other sources, as Book XIX of his *Decretum;* and it is known today as the "*Corrector et Medicus Burchardi,*" or Penitential of Burchard. It is notable for the great number and variety of its provisions for mitigating penance, and for the con-

[68] *Cf. supra*; and Schmitz, *op. cit.*, II, 217-252, particularly cans. i, ix, xii, xxxv, ii, xv.

[69] *P. ps.-Cumm.* in Schmitz, *op. cit.*, I, 613 *et seqq.*; late Frankish additions to *P. Bede* in Schmitz, *op. cit.*, I, 552-553, 563-564; *P. ps.-Bede* II, or double Penitential Bede-Egbert in Schmitz, *op. cit.*, II, 697 *et seqq.*; *cf.* Oakley, *op. cit.*, 125 *et seqq.*

[70] *Cf. supra.*

[71] *P. ps.-Cumm., Prol.*, Frankish additions to *P. Bede, ut supra.* Comparison of these passages and of those indicated, *supra*, with Title I of the *Canones Hibernenses* and the Old-Irish "Treatise On Commutations," shows the debt of the later provisions to the Irish *arrea* or equivalents; *cf. supra.*

[72] *P. ps.-Cumm.*, allows only those who know no psalms and can not fast to choose a righteous substitute (Schmitz, I, 613): "*et illud non est dimittendum . . . : Qui per corpus peccat per corpus emendet, hoc est jejunium,*" etc. in Schmitz, *loc. cit.*, 614; *P. ps.-Theod.*, following that of Theodore, allows penance to be commuted in cases of theft, plundering, and homicide in revenge, but other canons prescribe for other offences rigid penance plus alms, and penance plus restitution; see cans. ii, iv, vii, of the old series, and, in the new series, cans. iii, vi, viii, all in the Wasserschleben ed. *P. ps.-Bede* II restricts commutations to the sick and to serfs, but sick penitents must perform penance upon their recovery, and penitents who can fast should do so; see cans. xl-xlv in Schmitz, *op. cit.*, II, 697-699.

[73] Schmitz, *op. cit.*, I, 762; II, 381 *et seqq.* The first thirty-three chapters form a complete penitential of ninth century origin.

venient scale of specific commutations and redemptions equivalent to given terms of fasting.[74] Chapter xxxi even allows the time of penance to be abbreviated or prolonged according to the conduct of the penitent. But some canons of this manual maintain a severe attitude towards certain isolated offences.[75]

From the preceding discussions of the penitentials used in Wales, Ireland, England and the Continent, it is now evident that penitential codes varied greatly as to whether or not commutations and redemptions should be allowed. In each of these regions, the earliest manuals [76] did not allow fasting and other bodily penance to be commuted or redeemed, an example that was followed by a severe line of penitential authorities which continued this tradition during the whole period in which the penitentials were used.[77] In the seventh century, there arose in Ireland [78] another, more lenient school, which permitted penances to be commuted or redeemed, and provided very detailed scales of *arrea*, or substitute good works. These subsequently spread to England and the Continent, where lenient manuals arose to parallel the severe ones. The most prolific period for lenient penitentials was the ninth century; [79] but the most abundant use of commutations and redemptions was in the richly varied canons of the "*Corrector et Medicus Burchardi.*"

It was the substitute good works of the lenient group that prepared the way for indulgences, but only after a severe and protracted struggle with the stricter tendencies, represented by manuals that steadfastly withstood the commuting and redeeming of penance.

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[74] These alleviations are provided in such great detail throughout that lack of space precludes specific citations. Detailed examination of this manual shows that many of its forms of substitute good works are affiliated with the *arrea* in Title II of the *Canones Hibernenses* and in the Old-Irish "Treatise On Commutations," *q. v. supra.*

[75] Parricide, uxoricide, wounding and theft; see cans. xv, xxiv, xxvi, xxviii, xl, cxxxvi, cxli, cxlii.

[76] Fifth and sixth centuries for Ireland; seventh century for England; sixth century for Wales; sixth and seventh centuries for the Continent. *Cf. supra.*

[77] I. e. from the fifth or sixth century to the eleventh, inclusive; *cf. supra.*

[78] On the dates, *cf. supra*, under the earliest Irish canons.

[79] Except for Ireland, in which the movement was earlier; *cf. supra.*

II

SOME RECENT BOOKS ON THE PAPACY

Among recent publications of works dealing with the history of the Papacy, it is of interest to find a series of lectures delivered in 1908 by one of the collaborators of Lord Acton in planning the Cambridge series of ancient, medieval and modern history (JOHN BAGNELL BURY: *History of the Papacy in the Nineteenth Century No. 1864-1878.* Edited with a memoir by the Rev. R. H. MURRAY, litt. D. Macmillan and Co., St. Martin's Street, London, 1930. Pp. lx, 175). When we observe that these lectures were delivered three years after the passage in France of the Combes law of separation, by a north-Irish scholar trained in Foyle College and in Trinity College, Dublin, before succeeding Acton as Regius professor of History in Cambridge, we shall be prepared to find in them a standpoint considerably in contrast from that which the history of the Papacy must be viewed since the Great War and the Vatican Pact of 1929. Bury alludes to the Combes measures in the concluding paragraph of the lectures as "another victory for the modern state" (pp. 164-5); the language is that of the nineteenth century liberal who took it for granted that essentially there was only one kind of "modern state," and that the Vatican must always be found contesting its steady and triumphant progress.

Two facts in Bury's interests and achievements which are significant in connection with his limitation of outlook are: first, that he was an accomplished Hellenic scholar and an extreme, almost fantastic advocate of the supremacy of the liberal arts in education,[1] and second, that he could combine with an almost fanatical belief in "learning for its own sake", an almost wholly uncritical acceptance of those maxims which assume that the "modern world" is qualified, through its inventions, discoveries and achievements, to pass judgment on the values of all past cultures. This combination of esoteric academicism with uncritical modernism typifies the cultural and intellectual break-up which occurred in the nineties, when Bury was reaching maturity. In Great Britain, rational discussion such as had charac-

[1] In 1891 he defended compulsory Greek on the ground that Greek is "useless" and that the "true function of a university is the teaching of useless learning" (v. p. xxii, memoir by Bury's friend and pupil, R. H. Murray).

terized circles where John Stuart Mill and Huxley could meet with mutual respect W. G. Ward and Cardinal Manning, was out of fashion; it was an age of dogmatic caprices and defiant paradoxes, of "art for art's sake". There was something in common between the new Cambridge don from Dublin and his other two compatriots in London, Wilde and Shaw, each claiming in his own way the inalienable right of self-contradiction.

There was a persistent bias, operating alike in Bury's Hellenic enthusiasm and in his rather crude and polemical modernism: it is revealed in his attitude toward the Latin genius, toward Roman literature: The Romans, he asserted (pp. xxv-xxvii) bequeathed nothing creative. Byzantium fascinated Bury perhaps because he saw in it a standing Hellenic challenge, in the Middle Ages, to the Latinized western world, the only legitimate heir to the Classic culture. Freeman had been Bury's guide in his earliest historical studies.[2] With Freeman he seems to assume that European history has always been a series of oscillations "towards Rome, and away from Rome".

For Bury, then, "Progress" in large measure meant a slow and difficult emancipation from Latinization, and a recovery of the "Hellenic" spirit. In Byzantium he found the Hellenic spirit imprisoned and ossified in the traditions of "New Rome". In the west he saw Old Rome ever seeking to control and curb the free spirit of the barbarians. Rome is always the harsh and tyrannical schoolmistress, non-creative, unsympathetic, incapable of understanding her pupils. Bury, in some respects a belated rationalist seeking, like Lecky and Buckle, to trace the historical thread of modern liberty of thought, felt the unsatisfactoriness of Lecky's and Buckle's accounts. Lord Acton, Bury's predecessor at Cambridge, had premised his concept of freedom on an overstrained and one-sided interpretation of the Catholic dogma of the freedom of the will and the authority of conscience as reason applied to moral problems; in the light of this interpretation he projected but did not carry out a "history of freedom". Bury attempted to realize what Acton planned and Lecky and Buckle failed to complete, in his *Darwin and Modern Science* (1909), *A History of Freedom of Thought* (1914) and the *Idea of Progress* (1920).

[2] Freeman's *History of Federal Government in Greece and Italy*, says Murray (pp. xiii, xiv), first attracted Bury to historical studies. He edited that work and also the *Historical Geography*.

These lectures of 1908 were delivered a year before the publication of the first of Bury's studies of "freedom" and "progress". To his friend R. H. Murray, Bury said (p. ix) that he considered the history of the Papacy as "the other side of the history of the freedom of thought". He begins his study of Progress and Freedom by singling out what he assumes to be their supreme antithesis: Pius IX, the Vatican Council, the Dogma of Papal infallibility. He tells of the astonishment of "the majority of educated people in Europe" when the *Quanta cura* with the syllabus appeared in 1864. It is as though a Europe supposed to be fundamentally agreed on all major questions of human welfare and advancement, was suddenly compelled, with mingled contempt and indignation, to give attention to a malicious and impertinent interruption of its sane and benign deliberations.

Bury's argument aims to convey the impression that the challenge of the Church to the nineteenth century contained no proposition worth serious consideration. The condemned propositions are converted into doctrinal statements and dismissed as a rule, with the briefest comment. In important instances the method of restatement is misleading: it does not follow, for instance, from the last of the condemnations, that "the Roman Pontiff cannot and ought not to reconcile himself . . . with progress, liberalism, and modern civilization". Bury dismisses the distinction between a term used as a catchphrase, and the same term carefully defined and understood, as "a merely verbal one" (p. 40). Even when his restatements are correct, as on the subject of education (pp. 30, 31), he draws unwarranted inferences (pp. 31, 32). Readers are warned not to heed what Bury calls "minimizing" interpretations of the syllabus, such as those of Dupauloup and Schrader, tending to reduce the conflict between Papal doctrine and the maxims of modern liberalism. The discussion of the Syllabus is concluded by an allusion to Cardinal Manning's expression "The dogma must conquer history"; Bury opposes the dogmatic to the "historical" principle on the grounds that dogmatists refuse "to distinguish between historical periods". The Church's claim to immutability in doctrine conflicts with those nineteenth-century historians who insisted that the "Greco-Roman Church", the "Medieval Church", and the "modern Roman Catholic Church", must all be "something different". Yet strangely enough, it is the very refusal of the Papacy in the nineteenth century to break with the

"Medieval Church" that is the main charge that Bury makes against Pius IX. Immutability of doctrine was simply one of those stubborn facts of history which confronted the historians of "ancient-medieval-modern" periodicity, just as today it confronts the historians of flux and transition.

But Bury will not easily yield. Dogma, indeed, refuses to be dissolved by the attrition of "historical principle", but he has three chapters on the Vatican Council in which he tries to show what "gag rule" and what desperate log-rolling it takes to define a dogma. The precautions taken to protect the Council from external pressure of premature secular and public discussion, of press agitation, of governmental or other partisan intrigue or intimidation, are represented (pp. 70, 79), as "clandestine" policy, shrouding the proceedings "in deep obscurity". The actual though defined freedom of discussion permitted in the council is admitted, but (p. 92) treated as if it were a mere sop to public opinion. The anterior certainty that the subject of Papal infallibility would be the main concern of the Council, is treated as if its determinants were (1) merely a matter of a few mystics having got the ear of a Pontiff whom he pictures as "superstitious" and susceptible of official flattery (pp. 51-54); subsequently (2) of supposed unprecedented control by the Pontiff of the rules of procedure, and of measures taken to limit debate and hinder intercourse with the outside world (pp. 75-80); then (3) of committee-packing by "ultramontane" leaders such as Cardinal Capalti and Manning (pp. 81-86; 91, 92; 106-109). No account is taken of (1) pertinent antecedent historical facts such as the power repeatedly and as a matter of course exercised by the Papacy, during the "antique", the "medieval" and the "modern" periods alike, in the final settlement of doctrinal questions, irrespective of the differing degrees of ostensible Papal preponderance of influence in general Councils; no significance is given to (2) the tendency of modern nationalism to intensify and consolidate the segregation of Catholics from each other in language and culture, and hence (3) the ever-increasing dependence of the Church upon Papal doctrinal initiative, in addition to the power of the Papacy to close doctrinal questions. The bearing of these facts (which do not, of course, account for the doctrine defined in 1870, but which help to show why definition of Papal teaching authority could come to be at such a time imperative) is virtually ignored.

In Chapter VI the Dogma of Infallibility is discussed in its rela-

tion to ecclesiastical theory and practise in the Middle Ages. Bury asserts that the "potestas directa" of the Two Swords was maintained by the Papacy "from the twelfth to the sixteenth century" (p. 139), citing the *Unam Sanctam* of Boniface VIII. Bellarmine's influence, he tells us, replaced this with the doctrine of the "potestas indirecta", since, as he says "the Popes soon convinced themselves that the new theory virtually amounted to the same things as the old" (pp. 138-141). We shall shortly consider the examination of this matter, which Bury treated with such contemptuous inaccuracy, by Jacques Maritain, a writer of our own day. In the chapter on "the Fall of the Temporal Power" can be seen the really defensive motive of Bury's polemic: he is seeking to justify the violence with which in 1870 the Holy See was deprived of its estates, and to vindicate, in general, continental anti-clerical oppression and spoliation of the Church. The argument, of course, is that the Catholic Church has no legitimate title to toleration under modern conditions, because freedom and toleration, he charges, are irreformably foreign to her traditions. Prince Hohenlohe, as "a temperate statesman who was a Catholic", is quoted at length on the Jesuits (pp. 160-162) and the argument is stated by him with clearness, although Hohenlohe's application is naturally limited to that Order bound to special devotion to the Holy See. The Kulturkampf, indeed, is admitted (p. 163) by Bury to have been a "political mistake".

John Bagnell Bury, when he delivered these lectures in 1908, may not have been aware of the direction in which his "liberalism" was to carry him before 1920, when he wrote his critique of the "Idea of Progress" and when he admitted that "in escaping from the illusion of finality", we see "Progress" only as an "optimistic name" for dreary and inconclusive mutability (p. xlvii). In these lectures of 1908 he told his hearers that Pius IX and the Jesuits were attempting to block a path, that the fall of the Temporal Power removed an obstruction on the road toward a goal of light and of happy living: free thought was not to be challenged, because out of the discussion Truth at last would emerge; out of the supposedly co-operative councils of an "educated Europe" a commonwealth of justice and well-being was bound to emerge, and the rude interrupter of those councils must be discredited and thrown out. In 1920, path, goal, truth disappear. Bury's point of departure was his error: even a consummate Grecian will miss the meaning of Hellas through contempt of Latin;

hating or despising Rome is the surest way of losing the key to the history of civilization, though one might have mastered all the lore of Byzantium. The publication of these lectures gives us no true picture of the European crisis of 1870, no accurate presentation of its most important documents; but it clearly reflects a certain type of late-nineteenth-century mind at work upon that crisis and its documents.

"We in Italy," writes GILBERT BAGNANI (*Rome and the Papacy. An Essay on the Relations between Church and State,* Preface, p. ix. New York, Thomas Y. Crowell Co., 1931. Pp. xi, 268), "have seen how former generations, educated by priests and in convents, became almost without exception materialists and freethinkers. My own generation, educated by those materialists and freethinkers, is now religious and Catholic. We have been victorious: we have restored religious teaching to the schools and the sacrament of marriage to the civil code. Yet we may wonder what will be the effect of our victory on succeeding generations." Well, one resultant, at least,—judging from this essay of Sr. Bagnani, of a past generation of freethinking education upon minds trained in Catholic faith yet under the influence of a State apparently resolved to try to utilize Catholic education to support a more exaggerated nationalism and a more absolutist theory of secular authority than was admitted ostensibly by the anti-clericals whom it displaced—is evident: it is a rather chilly outlook of balanced dualism, scrupulously correct in adherence to the letter of Catholic doctrine, and while very critical of the Fascist theory and program, too ready in general to leave secular problems to be solved by secularists alone. Bagnani professes, as a historian, uncompromising submission to the authority of the Church: "Should it [our belief] seem to be opposed to the evidence, we would unhesitatingly reject the evidence" (p. 47). But he is so far from crossing that bridge till he comes to it, meanwhile, that he is much too content to rely on conclusions and generalizations of historical authorities which ought to be especially scrutinized by a scholar so Catholic in his professions. In the interests of science it is just as imperative to expose the preconceptions and the assumptions of non-Catholic and anti-Catholic scholars, as it is necessary to avoid the over-eagerness of Catholic apologists to present ill-digested and premature harmonizations of factual evidence with dogmatic Truth. Familiarity with language current even in the more dispassionate of liberalist writers

sometimes render Sr. Bagnani careless in the use of expressions which, when used by a Catholic, tend to confirm prejudice or offend piety without adding illumination to the subject. "This conception of marriage as an almost sinful state" (p. 79) is a characterization that does not clarify the Church's ascetic standards. Papal opposition to a united Italy under Frederick II is not quite justly stigmatized as "malevolence" (p. 163); nor is the horror with which that Emperor was popularly regarded, adequately accounted for by calling it "superstitious" (*ibid.*). Too much reliance is placed on the negative results of nineteenth-century research in the accounts of primitive Christianity and of the medieval conflict between the Temporal and Spiritual powers. On the other hand, Bagnani does not underestimate the evidence in the first Clementine epistle of early exercise of Papal authority (pp. 55-56); the caviling of Harnack in regard to the Dogmatic Epistle of Leo I is discounted (p. 60). "Christian democracy" (p. 43) is rightly enough defined in terms of the supreme importance of the individual soul; but more weight might have been given to the social legislation of ecclesiastical synods from the fourth to the eighth centuries, and to the use made by the Bishops of their Imperial responsibilities as magistrates and tribunes of the poor, to effect legal establishment of Christian social ethics, to alleviate State oppression and withstand extortionate corruption. The habit of dissociating "economic" from moral factors apparently influences the attribution of the gradual abolition of slavery more especially to "economic causes" (p. 43). Consultation of evidence in the account by Georges Goyau in *La Papaute et la Civilization*, of the economy of the Papal estates under Gregory the Great; and of Vinogradoff's account of the Bishops' use of their judicial and legislative functions under the Empire (*Cambridge Medieval History*, vol. I) would have corrected this tendency to assume that the beginnings of feudalism were a kind of automatic process.

Bagnani traces the problem of the medieval conflict between The Church and the Empire, to the distinction St. Ambrose made between the tenure of property exclusively consecrated to God, and the tenure of the ecclesiastical estates, for which, under the Empire, taxes were paid. The alternative he suggests, that all ecclesiastical property should have been consecrated and held inalienable, would only have intensified the medieval conflict, would have tempted the monarch to violence in pressing absolutist claims. It was just because the Church

had paid tribute to Caesar for her estates before the task of rebuilding civilization in the West was thrust upon her, that her spiritual head could afterwards legally claim the temporal sovereignty and independence essential to the unimpeded discharge of his tasks. The Ambrosian separation between consecrated and unconsecrated Church property was simply in line with the distinction always maintained by the Church between temporal and spiritual government: it legally and historically corrobrated the Church's claim to temporal independence, and at the same time aided in withstanding absolutist claims of secular authority.

Sr. Bagnani nowhere clearly states the ground of his thesis (p. 158) "the whole medieval conception of Church and State was fundamentally wrong." He seems to rely on the fact that the medieval status no longer operates or can operate under modern conditions, and on a vaguely-formulated adherence to democratic theory. He assumes that the Popes and Emperors were theoretically in agreement (*ibid.*) and that they were both in error, forgetting that the Middle Ages teemed with as many conflicting theories about Church and State as the Conciliar period teemed with heresies about the Two Natures of Christ. Bagnani's stress on the insecure tenure by the Papacy of its temporal dominion in the Middle Ages is a necessary corrective to the notion that medieval Popes were in the fullest modern sense the real sovereigns of western Europe. The government of the Papal States was, he truly says a "theoretical jurisdiction" rather than a "real and effective sovereignty" (pp. 182, 183) until Cardinal Gil d'Albornoz, after 1343, became "the real founder of the Temporal Power" establishing in fact the political base of the independence of the Holy See, which previously had to be maintained by the exercise of paternal appeals summoning one prince to punish another, vassals to rise against their suzerain, or people to resist their king (pp. 188-191; 160, 161). The Popes, from lack of a secure political fulcrum of independence, Bagnani well says (p. 157) "had been forced to support, and indeed foment, the disruptive and particularistic tendencies with which they could never be in real sympathy". Since the Empire, which had been founded in the West to supply a basis for political stability, could not be relied upon to maintain this stability unless at the price of Papal independence, the Popes had no other recourse than to postpone the ideal of stability and be content with the expediency of a precarious and shifting equilibrium of feudal,

monarchical and communal forces (pp. 61-167). The power of France under Philip the Fair and the political insecurity of the Papal states resulted (pp. 165-168) in the destruction of the medieval "balance of power", and a new equilibrium was not fully achieved until the Peace of Westphalia, a consummation which in fact assured independence for the Church, even though the Church on principle must protest against the terms of the treaty (pp. 218, 219). Bagnani observes the paradox of the situation, which, he pertinently says, was not the result of a conflict between Papal temporal and spiritual policy, but of a choice between two evils forced upon the Papacy: the political establishment of religious division in Europe was a less evil than the triumph of Catholic monarchs and their subjugation of the Church.

Detached criticism is directed to good advantage against the claim of modern Italian nationalism to be heir of the old Roman Empire (pp. ix, x); and against the modern tendency to overrate the humanists of the Renaissance (pp. 178-181) who awoke an unrest they were unfitted to guide and unable to check.

This account of the history of the Papacy, in its special aim to elucidate the relations between Church and state, has in many details and connections acute and just observations, and especially in the medieval and modern connections exhibits well the struggle of the Holy See for freedom from state control. Bagnani shows that the failure of the Middle Ages was the failure to establish the doctrine of the "two swords" as a legal and political fact; that this failure was due, not to any overweening political pretensions on the part of the Papacy, but to the persistence of absolutist traditions in the Imperial institution, which hindered it from adapting itself sufficiently to the contractual relationships of feudalism, and which repeatedly threatened the independence of the Holy See. Yet as a whole, the permanent attitude of the Papacy toward state authority is not seen in its consistency throughout the vicissitudes of western history: the picture is too often confused by the careless language of conventional modernist generalization. The impression is left that the right relations between Church and State were never clearly defined in the mind of the Church, and are still an insoluble enigma.

J. B. Bury at least used the crisis of 1870 to illustrate the irreformability of the Papacy; Sr. Bagnani, dreading alike to be charged with heterodoxy, and with apologetic motives in his account, critical

of laicism yet liable to lapse into its loose phrases, falls somewhat short of presenting the Papacy as a self-consistent phenomenon. Fairly free from the liberalistic bias of the Cambridge intellectual, and unembarrassed by the conflicting influences that determined the training of the Italian scholar, L. ELLIOT BINNS: (*Innocent III.* Methuen & Co., ltd., London. 1931. Pp. xi, 212) would seem in some respects to have a calmer approach, not incomparable to that of Mandell Creighton, of William Stubbs, in that more dispassionate tradition of Anglican historians, which is represented among others today by Professors Powicke and E. F. Jacob (V. pp. ix, 164, 165 note 1). To these scholars as to Dr. Binns, the pontificate of Innocent III especially lends itself to sympathetic treatment since they seem to regard Innocent, in contrast to St. Gregory VII and Boniface VIII, as the outstanding exponent of more "moderate" Papal claims. The temperate and practical quality of Innocent's judgments, his recognition of the persistency and invincibility of some of the forces that opposed him, his patience and anxiety to exhaust all means of persuasion before using drastic measures, win full and admiring recognition in Dr. Binns' study, in relation with the decision and firmness with which Innocent accepted the gage of conflict and carried it through (V. p. 53; cf. pp. 102, 103 and 107; pp. 127 and 134; pp. 186-188). When not influenced by modern prejudice against dogmatic definition and against the medieval attitude toward heresy (pp. 109-201), Dr. Binns' treatment of Innocent's limitations and faults is on the whole fair (p. 195; pp. 196, 197 etc.). Once he allows himself a departure from his otherwise carefully observed rule of objective statement, and pronounces judgment as a Protestant moral theologian: he declares that by Innocent's action in preparing the way for the Inquisition tribunal, and by the sanctioned methods of that tribunal "the Roman Church is forever precluded from claiming that it is an infallible guide in things moral and spiritual" (p. 200). The same ethical assumption underlay the bitterness of Lord Acton's protests against the doctrine of Infallibility—namely the assumption that religious neutrality of public authority is a universally applicable principle of justice, and that whatever has ever contravened this policy is morally self-condemned.[3] State neutrality, when erected into an

[3] Acton is quoted by Dr. Binns (n. p. 199) in a letter to Miss Gladstone to the effect that "the Inquisition is peculiarly the weapon and peculiarly the work of the Popes."

inflexible and universal principle, as we have seen in the case of the main drift of Bury's argument, stultifies its own professed impartiality and undertakes to prejudge the most fundamental religious questions, above all, the issue of the supreme or the merely relative importance of religion itself. Dr. Binns admits (p. 115 and note, quoting Coleridge's *Aids to Reflection,* LXIV) that toleration, as understood by modern mentality, involves religious and moral decadence (cf. *infra,* Maritain: *The Things that Are Not Caesar's,* pp. 145, 146).

Pope Innocent is studied by Dr. Binns under the aspects of his varying typical tasks, in chapters respectively entitled "The Italian Prince", "The Vicegerent of Christ", "The Overlord of Kings", "The Upholder of Morals" etc. In the account of Innocent's dealings with John of England in the chapter "The Overlord of Kings", the English nationalistic view of these events is subdued to an explanation of Stephen Langton's insubordination (p. 86) on the ground of "English" instinct. There is full recognition of Innocent's justice, patience and magnanimity toward John. The Anglican interpretation of the "Ecclesia Anglicana" demand in Magna Carta wholly disappears (n. 1, p. 8: "This clause is often quoted as if it were aimed at the Pope: nothing of the kind was intended"). The story of the vindication of Queen Ingeborg (pp. 100-109), with her persistent cry of "Roma, Roma", is impressively told. Due stress is given to the firmness of Innocent in disciplining a king whom, in other relations, he had good reason to placate. Dr. Binns, in his summing-up of the characteristics and ideals of Innocent (pp. 185-208) pronounces his greatness to be "of character rather than of talent" . . . "a strong man moving steadily toward his predestined end" . . . "Among the sons of men there are few who have possessed greater power than Innocent; none probably who has exercised it with less regard to self."

That principle which has governed Papal relations with temporal rulers and states, which neither Bury nor Bagnani nor Binns in their respective studies have elucidated, is made clear in the essay of Jacques Maritain: (*The Things that Are Not Caesar's.* A Translation of *Primaute du Spirituel* made by J. F. Scanlan. New York, Charles Scribner's Sons. 1931. Pp. xxvii, 227). True, it is one thing to deduce from more recent Papal pronouncements and from writings of Doctors of the Church a consistent doctrine on the relations of Church and State; and it is quite another thing to demon-

strate that this doctrine, explicitly or implicitly, has always actually governed Papal dealings with rulers and states. The first task is that of the theologian and the philosopher; the second, that of the historian. Jacques Maritain obviously, as can be seen from the fact that he makes only the scantiest allusions to St. Gregory VII (ex. p. 16 and n. 38, p. 191), is much more concerned with the philosophical than with the historical task. Though he dated his preface to the French edition on the feast of St. Gregory (p. xxii), he makes no attempt to show that St. Gregory VII was not aiming at a Theocracy in which kings were to be but the passive instruments of priests. This is of course disappointing to anyone wishing to have pertinent historical light thrown on the question. Bury's careless and contemptuous statement that the later Popes, from Bellarmine's time, convinced themselves that the theory of "indirect power" amounted to the same thing as the theory of "direct power", could be challenged by evidence that not even St. Gregory VII ever dreamed of claiming "direct power".

After all, the historical question on this head is not one of generalization about human nature, but of fact: is there a particle of evidence of any *systematic* tendency on the part of Popes, medieval or modern, to covet the power exercised by monarchs or states, to seek to supplant royal or other governmental systems, or to turn them into facile tools of the hierarchy? This is what writers really mean when they attribute to the Papacy an inveterate ambition to remould society into a "theocracy". And it is in this direction that the theory of the "direct power" pointed. Yet the theory of "direct power", says Maritain, quoting Père Clerissac: *Le Mystère de l'Église,* and citing A. Baudrillart, Jean Rivière and others (Appendix I, pp. 121, 122) —was held only by a few theologians, and only in the fourteenth century, when theories of royal absolutism had been put into systematic practice thereby provoking some defenders of the Church to counter this tendency with extremist arguments for the primacy of spiritual authority, did the theory of "direct power" begin to challenge serious consideration. Of course the Church's defense of her independence, even where it involved claims to temporal sovereignty, must be understood in the light of the danger of her being, humanly speaking, incapacitated to exercise her spiritual judgment on moral issues, and therefore must be regarded as coming within the exercise of "indirect power".

An attempt to establish, historically, the statement that the Papacy has never sought to set up, in the extreme sense, a theocratic sovereignty, would have considerably enlarged the scope of M. Maritain's task. He is content with proving that the question is now definitely settled by the Church; that the only ground upon which the Church claims the right to exercise temporal power is the *ratio peccati*—that is, in cases where the ruler or the state pursue policies which conflict with the moral and spiritual welfare of the people, where public power ignores the supremacy of moral and spiritual interests in the aim of organized Christian society. Where only the physical well-being of society is involved, the state or other political body is wholly within its sphere, and is supreme (p. 12; Appendix III, pp. 129, 130; p. 27; note 57, p. 197—on the refusal of St. Louis to join the crusade against the Emperor; on the refusal of the German Centre party to vote Bismarck's military credits at the suggestion of Leo XIII); but the Church alone is judge of where, in temporal and political issues, grave moral or spiritual interests may be at stake (pp. 23-25; nn. 52-55, pp. 195, 196). Maritain, estimating the force of this "formidable sanction", observes with de Maistre that the natural check on its exercise is prudence: "The Church is not anxious to put our soul to the test" and hence intervenes only when the issue is urgent (pp. 24, 25). One can, however, still hear critics asking, Would the check be operative if states were to concede to the full the Church's claim? And once more we miss in the essay any presentation of historic evidence showing that the Church's recognition, in the remoter past, of the supremacy of the state within its own sphere, was a matter of principle, not of mere prudence.

On the other hand, Maritain's main argument is not affected by such questions as whether or not medieval Popes used intemperate language in some of their letters to Emperors or kings; or even whether or not this or that Pontiff in his pronouncements showed any influence of the theory of the "direct power." Accepting the defined doctrine of "indirect power" as taught in the encyclicals *Immortale Dei* of Leo XIII and *Ubi arcana Dei* of Pius XI, he finds full confirmation of them in St. Thomas, and in the letters and encyclicals of Innocent III, Innocent IV and Boniface VIII. The "appeal from dogma to history" in the special pleading of the accusations of historians like John Bagnell Bury, very often amounts to a challenge to Catholic scholarship to prove that St. Peter was accustomed to go

fishing with a triple-crowned tiara on his head. While M. Maritain might to advantage have gone farther than he has in meeting some of the more obvious historical arguments that could be advanced against his thesis, he has well accomplished his special task of showing what is the defined doctrine of the Church in regard to her intervention in the temporal sphere.

In all this discussion Maritain is thinking of the issue of the *Action Française*. His main stress throughout is upon the presumptive justice of the supreme spiritual authority (pp. 32-41; 44-63). Here is exemplified the difference between the Catholic apologetic of the seventies, with its defiant bitterness and its acceptance of the odium of "obscurantism", and the Catholic apologetic of today, serenely conscious of its rational advantage. Here is none of the savage scorn of Veuillot. Gently, but surely, the French layman probes down to the hurt pride under the angry arguments of his royalist fellow-countrymen. It is refreshing, too, to find him boldly deprecating the confusion of "Latinism with Catholicism, or Westernism with Catholicism. . . . Speaking absolutely, no! Europe is not the Faith and the Faith is not Europe. . . . The Church . . . does not bring nations the *benefits of civilization* but the Blood of Christ" (pp. 93-95). Thomism is represented (pp. 84-110), not as hard medieval intellectualism, but as a passionate vision of crisis and opportunity in the world of today. The times demand, not a new "adaptation" of Catholicism, but "a great work of preparation" which will enable non-European nations to "make the Gospel grow in the soil of their own peculiar civilizations" (pp. 104, 107). The central idea of Maritain's thesis is thus stated: "Order is in the heart of sacred love. In God, love proceeds from the Father and the Son. In us, who are made in the likeness of God, love must proceed from truth, otherwise it turns destructive. It is expensive to deny the *Filioque*." Hence the only hope for a world now perilously in an inter-communication that only accentuates its estrangements and conflicts, is the indoctrination of a true philosophy of social order, in which the primacy of the Spiritual is defined and vindicated, challenging every form of secularist absolutism.

This essay (v. p. xvii) was quoted by Premier Mussolini in a public address impugning the doctrine of the "indirect power" with arguments which the author dismisses as "several centuries behind the times". The liberalist views in Alfred E. Smith's manifesto of May,

1927, in reply to C. C. Marshall, are construed by Maritain in the light of "the peculiar conditions prevailing in the United States" (Appendix, pp. 145, 146, n.). He seems to regard those conditions exceptional in which "the Church may find in liberty alone her greatest chance of exercising influence". The author defends himself against the charge of being anti-modern (pp. xviii, xix) by quoting the lecture of an engineer on the need of mastering the whole field of past inventions if waste energy in needless experiment is to be avoided, and cites the motto of Leo XIII, "the great restorer of Thomist philosophy": *vetera novis augere.*

It is the increasing clarification, in the eyes of the modern intellectual world, of the attitude of the Church to the concept of cultural progress, that marks the difference between the "mental climate" of 1908, when Bury was lecturing in Cambridge on the Pontificate of Pius IX, and that of 1928-1930, when Bagnani, Binns and Maritain were completing their essays. The Popes of the nineteenth century (including Gregory XVI in his condemnation alike of the rationalism of Hermes in Germany, and of the anti-rational conservatism of de Bonald and the anti-rational liberalism of Lamennais and Montalembert in France), were dissociating themselves from the theories and slogans of "Progress" as then understood, because only by that dissociation could they clear from confusion the answers they were even then preparing to the problems of industrial and social anarchy in the social order, and of intellectual bankruptcy in the sphere of thought. In 1908 a historian like Bury, fully equipped with classical training, could write in total ignorance that the Church's refusal to march with the times in the nineteenth century made it possible for the Popes of the twentieth century to proclaim, and to cite their predecessors in proclaiming, the only tenable doctrine of human Progress. By 1920 the "times" had ceased to "march": Bury had discovered[4] that the modernist concept of Progress had no defined premises and no objective: Progress had been shown to be a mere synonym for change. Civilization began to look like a crowd milling about at the forks of three or four divergent roads, all in dubious directions: was the future

[4] *The Idea of Progress*, published 1920, pp. 351-2, quoted pp. xlvii, xlviii, Murray's memoir in *History of the Papacy* etc. "If we accept," said Bury now, "the reasonings on which the dogma of Progress is based, must we not carry them to their full conclusions? In escaping from the illusion of finality, is it legitimate to exempt that dogma itself?"

to be fascist or bolshevist? was it to be led by eugenists or humanitarians? was it more progressive to pension all mothers, or to kill off all the unfit? The doctrine of Progress as hope for reform, improvement, amelioration has been left for the Holy See to preach alone. Hence to Sr. Bagnani the struggle of the Papacy for temporal independence becomes intelligible; to Dr. Binns, the mightiest of the medieval Popes is seen grappling with difficult realties, his sight cleared by the sanity of a wise tradition; and Jacques Maritain can vindicate the primacy of the Spiritual over the Temporal in the confident hope of at least respectful hearing from the perplexed savants of the modern world.

W. T. M. Gamble.

BOOK REVIEWS

A History of the Catholic Church. By the Rev. FERNAND MOURRET, S. S. Translated from the French by the Rev. Newton Thompson, S. T. D. Vol. I. *Period of Early Expansion.* (St. Louis: B. Herder Book Co. 1931. Pp. xix, 636. $4.00.)

Every lover of Church history not acquainted with French will be grateful to Father Thompson for this excellent translation of Fernand Mourret's deservedly popular work. The present volume—the fifth appeared first—covers the period from the founding of the Church to the Edict of Milan. It is divided into three parts: The Apostolic Period, the Conflict, and the Peace Inaugurated by Constantine. A wealth of detailed information is contained in its more than 600 pages; but much valuable space might have been saved and the volume sold at a lower price by the judicious use of small type. Some of the chapter titles should have been worded differently. Chapters IV and V of Part I. bear the titles: "The Early Church and the Greco-Roman World" and "The Early Church and the Eastern World," although both chapters treat of the Church in East and West, and, as every one knows, the Greco-Roman world included both East and West. Another chapter bears the title: "The Church and the Barbarians," though it treats only of the Church in Spain, Gaul, and Provence.

Since the work is intended primarily for students of history in English-speaking countries, the translator would have done well to supplement the references of the original—mostly French—by references to works in English. Many important works dealing with early Church history are wanting in the bibliography. The latest edition of Hergenroether, and not the edition of 1884, should have been listed. Every now and then we meet with statements that need qualification. Thus on p. 272 it is said that Tertullian was ordained to the priesthood soon after his conversion, whereas Tertullian himself tells us that he was not a priest when he wrote his Exhortation to Chastity in his Montanist period (cf. *de exhort. cast. c.* 7: *Nonne et nos laici sacerdotes sumus*).

The most valuable parts of the volume, in the estimation of this reviwer, are those devoted to the analysis of the works of the early fathers and ecclesiastical writers. Every reader will be thankful to Father Thompson for the careful translation of several important historical documents in the appendices.

J. J. LAUX.

Covington, Ky.

A Short History of the Popes. By FRANCIS X. SEPPELT, D. D. and CLEMENT LOFFLER, Ph. D. Authorized adaptation from the German by Horace A. E. Frommelt. (St. Louis: B. Herder Book Co. 1932. Pp. vi, 567. $5.00.)

This book is the unique record of three hundred men, successively administering or pretending to administer the vicariate of Christ. We say pretending to administer, because forty of the three hundred were anti-popes. The intrusion of the forty and all the displays of human weaknesses or worse activities, bound to be seen in the oldest and most venerable of institutions, are set down dispassionately along with the failures and faithfulness of the rest beginning from Peter, fresh with the power of the Spirit, to Pius XI enhanced with the prestige of nearly two milleniums, but still as beholden to the Spirit as Peter.

The obvious remark about any book of 552 pages recording a history of over nineteen hundred years would be that the book must be a mere outline. This *A Short History of the Popes* is not. The work has thirty chapters entitled either from a pope who dominated in his reign or from a major period of ecclesiastical or secular history wherein the popes labored, fought and sometimes succumbed in the mysterious struggle. That phenomenon predicted by Christ that far from any human power wrecking the Church, not even the gates of hell would prevail against it, was manifested when Gregory the Great was the first instrument in bringing the prediction to pass. But the merit of this volume based on the latest researches—a merit of course, whose presence students suppose—lies in its interesting human story that only a chaste regard for truth could produce.

From the days of Peter when secular rulers prudently endeavored to prevent the growth of this new thing by a judicious use of the headsman until the days of the great Gregory when he saw that fire must be fought with fire, and accordingly "prepared the way for the temporal power of the Papacy"; thence to Gregory VII "small and unimpressive in stature" but "a holy devil" as Saint Peter Damien called him, a record of a thousand and eighty-five years, is comprised in ten clear chapters. The next ten chapters bring the account to "The Papacy during the Protestant Reformation" when again it seemed that "the salt of the earth had lost its savor and naught remained but that it be cast forth and trampled under foot by the people." Then arose the poor Franciscan, Sixtus V, who mapped out an organization "which remained in force until the reform of the Curia by Pius X." The twenty-ninth chapter is entitled, "The Age of Pius IX: The Papacy at the Height of its Power: Loss of the Temporal Power"; the thirtieth, "The Last Four Popes:

The Papacy as a Moral Power." There are a chronological list of the popes and an index.

Too much praise can not be given to the authors nor to the writer of the adaptation; to the former for having envisaged so clearly and so scholarly set forth the material, to the latter for reproducing those graces. Though the book does embrace a long time, yet the perspective is admirable; and a leisurely reading was a pleasure. The work has the definiteness of a textbook, the discernment of experts, and the charm of good writing.

THOMAS J. MCGOURTY.

The Catholic University of America.

L'Église en Marche. By GEORGES GOYAU. (Paris: Editions Spes. 1928-1930. Two volumes: vol. I, pp. 224; vol. II, pp. 265.)

In these volumes, M. Goyau gives us two series of conferences on the history of Catholic missions. They constitute a continuous history, but are separate studies, each of which is complete in itself and can be read as a distinct unit. The first series consists of seven conferences, with an introduction which compares the civilizing influence of the early traders and missionaries; the former introduced some rudiments of civilization, but their purpose was commerce; the latter were civilizers in the full sense of the term. Their work deserves its place in history, but M. Goyau complains in his first conference that general histories of the past have neglected the missionary phase.

The next two *études* treat the religious policies of Louis the Pious and St. Louis. M. Goyau explains that Charlemagne, the father of Louis the Pious, made the conversion of the conquered people the consequence of their defeat, and any return to paganism was considered a breach of the treaty of peace and was severely punished. His son held that faith is an act of the free will and one cannot be forced to it. He removed cruelty from conversion. St. Louis followed the same ideas, elevated and purified. Father Damien's work at Molokai is another stirring chapter of sacrifice which the world cannot understand, and it is fittingly followed by a study of charity in the service of the missionary apostolate. The author runs through history from century to century showing that the works of charity have made a crusade for the truth. He then gives an appraisal of the work of Father Piolet, to whom the second series is dedicated, and of *Les Amis des Missions,* founded in 1928. He then fittingly concludes with a study on Lisieux and the place of the contemplative life in the missions.

It is difficult to give a single criticism of the two series. They are of

varied interest to one outside of France, and they have different values as contributions to the general history of the missions. From the point of view of interest, the most attractive chapters are those on the Irish missionaries and Father Damien, and from the point of view of the general history of the missions, the most important deals with the antecedents of the Sacred Congregation de Propaganda Fide. There is still need of a general scientific history of the missions free from national prejudices. M. Goyau in both series has shown his grasp on the knowledge of the missions; and his fine treatment of the Irish missionaries and of Belgium's contribution to the founding of Propaganda displays his impartiality.

JOSEPH GRIFFIN.

Scranton, Pa.

A History of the Modern Church. By J. W. C. WAND. (New York: Thomas Y. Crowell. 1929. Pp. 314. $3.00.)

The word "Church" in the title of this book is used in the widest sense. The book is a survey of most Christian communions from the so-called Reformation to the present time. In general it is written with a prevailing sympathetic attitude toward Anglicanism, which is perhaps not surprising in the Dean of Oriel College, Oxford. One result, however, is that an unduly large amount of space is devoted to Anglicanism.

In a brief and popular history of this sort there is no opportunity to go into the multiplicity of sects; yet a fair proportion is allotted to most of the larger Christian bodies, including the Eastern Orthodox. One finds a number of clear and scholarly analyses scattered throughout the book, such as the assessment of the character of Luther, with its strength and its limitations (pp. 12, 13). There is a proper recognition of the part played by economics in the German Reformation (pp. 20, 21). The author shows plainly the utter unscrupulousness which actuated Henry VIII in his ecclesiastical policies (pp. 42, 43).

At the same time there are assertions to which both an apologist and an historian must take exception. One is the ancient repetition that the Turkish capture of Constantinople gave the great impetus to the Renaissance (p. 2). Another is a reference to the "sale of indulgences" as one of the practical abuses causing the German Reformation (p. 15). It is a mistake to say that the massacre of St. Bartholomew "associated Roman Catholicism with the vilest methods of attaining a political and religious end," without remarking that historically such association was erroneous (p. 85).

The chapter on American Christianity is interesting to the American reader. It is a quite fair summary of the achievements of the various

Christian bodies in the United States. The author's ignorance of American history and polity, however, causes him to credit "President Jefferson" with instigating a national religious liberty law in 1785 (p. 245). A schoolboy knows that there was in 1785 neither a President nor a body competent to pass such an act. Dr. Wand has doubtless been confused by the Virginia law passed at the urging of Thomas Jefferson. One wonders at the omission, in the same chapter, of all reference to Christian Science, in the section dealing with distinctive types of religion that have developed in America. Mormonism and Adventism are specifically discussed.

Chapters entitled "Reunion Movements" and "Modern Missions" add to the interest and modern outlook of the book. A tabulation of principal events, by countries, enhances its value as a textbook.

HEWITT B. VINNEDGE.

Nashotah, Wis.

The History of Peace. By A. C. F. BEALES. (New York: Lincoln MacVeagh, The Dial Press. 1931. Pp. 363.)

This book is intended to, and in large measure does, satisfy a real need. Of histories of war there has been no dearth, but here is a book which, without being what might be called "peace propaganda," aims to trace in outline "the world-wide ramifications of the present-day Peace Movement." It is based upon the fact, recognized as long ago as the days of St. Augustine, though the author does not say so, that peace is not merely a negative concept, connoting the absence of war, but is also a positive concept, connoting an ordered relationship, between the various members of the international community. As the first serious attempt in English to survey the whole ground of the peace movement and the only history of the movement since the second edition of Fried's *Handbuch* in 1911, it is bound to prove itself valuable not only as a work of mere reference, but also as a source of inspiration.

The author has divided his discussion into five parts. Part I outlines the philosophical theory of war and peace and the evolution of various schemes of world peace. In this part considerable use has been made of Sturzo's *International Community* and Stratmann's *The Church and War.* Part II details the first modern peace movement (1815-67), including the organization of the first peace societies and the peace congresses. Part III presents the expansion of the peace movement (1867-89) with the new organizations for peace and the rôle of arbitration and disarmament in the concert of Europe. Part IV shows the development of the two systems—peace and war—to the end of the World War; and Part V

describes the international community since the World War. A good bibliography and an adequate index complete the volume.

Although the author has made an evident attempt to be impartial and fair, and in the main has been successful in his attempt, one would expect a little more reference, even in "a short account of the organised movements for international peace," to the participation of Catholics in the movements beyond the seven scant references made in this text. There may be some excuse, in a book of such a limited size, for omitting mention of small organizations like the Société Gratry and the Ligue Internationale et Permanente de la Paix, which were established in France about 1907 for the clarification of the Christian principles of war and peace according to the opinions of St. Augustine, St. Thomas, Victoria and Suarez, and which had chapters in various countries. Although the World War brought about a cessation of its work, it had already justified its existence by the publication of Alfred Vanderpol's *La Doctrine Scolastique du Droit de Guerre.*

One can not tell whether the reference on page 280 to the "International League of Catholic Pacifists" refers to the International Union for the Study of International Law according to Christian Principles, which was founded in 1912 at Lyons and in 1922 changed its name to Institut de Droit International Chrétien. Scant mention (page 301) is made to the White Cross Societies, as the World Peace League of the White Cross is popularly called, and no mention at all is made of its founder Dr. M. J. Metzger. From his work in the White Cross Societies, the IKA (Esperanto, Internacio Katholica) was founded in 1920. The latter is now in contact with Catholics of forty countries and sends out releases to three hundred Catholic papers throughout the world. It has its headquarters in Czechoslovakia and the periodical publication in Latin, *Bibliotheca Catholica Internationalis,* is published under the editorship of its president, Msgr. N. Pfeiffer.

One looks in vain also for mention of the various youth societies interested in the problems of international peace, for instance the Union Catholique d'Etudes Internationales (Fribourg, Switzerland), founded in 1920 by Baron de Montenach and others. It has national groups in eleven countries: Germany, Austria, Belgium, France, Great Britain, Hungary, Italy, Poland, Switzerland, Czechoslovakia and Jugoslavia, and correspondents in many others. Closely affiliated with the Union is the Pax Romana, an international union of Catholic students with permanent headquarters in Fribourg. It comprises eighteen countries, twenty-five federations and 60,000 students in its organization and publishes a review, *Pax Romana,* with articles of interest in several languages.

Nor does one find mention of any of the several sturdy national associations of Catholics interested in international peace. For instance,

the German Catholic Peace Union, founded by Dr. Metzger as a national section of the White Cross League, now works independently under the leadership of Father Stratmann and has organized local societies, particularly in Berlin, Breslau, Frankfurt, Muenster and Paderborn, besides publishing a monthly magazine and a quarterly. The Ligue des Catholique Français pour la Justice et la Paix Internationales grew out of the old Société Gratry, whose work Msgr. Beaupin revived in 1918; it publishes a monthly paper. In England there is the Catholic Council for International Relations established in 1924; it publishes a quarterly. The principles upon which this organization operates are based upon Father Plater's *Primer of Peace and War,* which apparently escaped the notice of the author of the book under review. In Holland, Belgium, Poland and Italy also the movement for the organization of Catholic peace societies has been under way for some time.

A particularly glaring omission, however. is that of the Catholic Association for International Peace, formed in the United States in 1927 as an aftermath of the Eucharistic Congress in Chicago. The Association has held conferences since that time in addition to a number of regional conferences. It works through committees on International Ethics, Law and Organization, Economic Relations, Agriculture, Historical, Education, Racial Attitudes, United States Dependencies, Latin America, Europe and Asia. Through them issues at frequent intervals reports on questions of international importance. Particular mention should be made of the reports on *International Ethics* (Rev. John A. Ryan, chairman), *Latin America and the United States* (Rev. R. A. McGowan, chairman) and *The United States and Porto Rico* (Prof. Elizabeth M. Lynskey, chairman). These and its other reports have received merited praise from experts, non-Catholic as well as Catholic.

While the book, therefore, leaves much to be desired from a Catholic point of view, it contains much information of value to Catholics interested in the peace movement. Such omissions as occur may be easily explained on the ground that in attempting to cover so many years of such a complicated movement, it was impossible for the author to go into many details if he was to remain within the brief compass which the exigencies of the book trade probably imposed upon him. His is a pioneering work; much therefore will be forgiven him.

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Freemasonry and the Anti-Christian Movement. By the Rev. E. CAHILL, S. J., Professor of Church History and Social Science, Milltown Park, Dublin. (Dublin: M. H. Gill and Son, Ltd. 1930. Pp. xxix, 271.)

The first edition of this work was printed in 1929. The principal additions made to it in this edition are appendices containing an account (pp. 179-228) of a controversy over matter in the first edition between the author and others, and Col. Claude Cane, Masonic Deputy Grand Master and Lieutenant Grand Commander 33d degree for Ireland; an appendix on Masonic solidarity (pp. 229-234); appendices on "Imperfect Masonry" (pp. 234-240), on "Protestantism and Freemasonry" (pp. 251-253); and on Papal Condemnations (pp. 254-5); together with a number of additional notes and amplifications of the text, principally for emphasis or in the light of new material. The chief additions to the bibliography are A. E. Waite's *New Encyclopedia of Freemasonry*: Fara in the *Bibliothèque Anti-Judaeo-maçonnique,* Paris, 1930; Rev. M. Kenney, S. J.: *American Masonry and Catholic Education* (Catholic Truth Society 1926); and Poincins: *The Secret Powers behind the Revolution* (London, 1929). It does not include Gaston Martin: *La franc-maçonnerie et la préparation de la Revolution* (1926), with whose moderate conclusions about the relations of Jacobinism with freemasonry Dr. Clarence Crane Brinton agrees in his essay on *The Jacobins* (New York, 1930) elsewhere reviewed in this issue.

In Dr. Brinton's book cited above, such a field of research is reckoned as "backstairs history" (*The Jacobins,* p. 14). There seems to be surprisingly little thorough and comprehensive literature of critical research on this subject in the English language, of the scope and character as that undertaken by Deschamps in France and Gruber in Germany.

Is this because of a stunning effect upon critical alertness, of an institution of entrenched social respectability which prefers to have its importance recognized by customary avoidance of too much discussion about it? When we come across a book like Fr. Cahill's, we instinctively begin to discount its statements as unnecessarily alarmist. The book is not, of course, an exhaustive and critical examination of evidence, with conclusions conservatively stated on the basis of that criticism. It is rather a presentation of the main charges made against Masonry as an anti-Christian movement as those charges are substantially embodied in papal pronouncements, with citations from authentic masonic sources and a mustering of the results of various researches made by Catholic and other non-masonic scholars in confirmation of those charges. Its aim being frankly polemic, and monitory to Catholic readers, there is no pretence at a tone of detachment. The aim is to show that freemasonry, histori-

cally originating in the "Liberal or rationalistic" type of Protestantism that developed in Great Britain after the middle of the seventeenth century (pp. 1, 251) is an organized movement dominated by the purpose of revolutionizing western society and destroying the Christian tradition underlying its laws, government and institutions (pp. 47-52). Much of the evidence for this thesis is stated objectively enough, but sometimes the reader is expected to draw inferences from some isolated fact or external circumstance which, unless its full pertinence should be disclosed by other indications, may mean much or little. Thus, the evidence adduced concerning "Judaeo-Masonic interests and aims in the League of Nations" (pp. 245-251; n., p. 174) might indicate that freemasons and even masonic ideas were at least important factors in the formation of the League, but hardly justifies the author's statement that "the League of Nations is of Judaeo-Masonic parentage" (n., p. 174). That freemason influence was active and effective in moulding and sustaining Jacobin aims and policies in the French Revolution seems well established, but to attribute the Revolution to freemasonry from 1789 onward, as unreservedly as is done on p. 14 seems unwarranted, even if all the revolutionary leaders he mentions were active and zealous lodge members. President Wilson's support of the Carranza regime in Mexico is probably traceable less to the fact that "Brandeis, the Jew, and Colonel House" (p. 18) were his advisors, than to the influence of advice from radical or socialist representatives like Lind, upon whom the President relied. In several places (pp. 110-118; 127-128; 170) the connection of freemasonry with socialism stressed by Leo XIII in 1873 and 1878 is treated, yet little here is added to the papal charges in the way of factual confirmation except statements that "Marx, Engels and Lassalle were Jews and freemasons" (p. 170). Though the anti-supernaturalist philosophy that underlies freemasonry is given practical application in Marxian socialism and in the Bolshivism of our time, yet the latter movement is at least historically as distinct from freemasonry as freemasonry is distinct from Protestantism, and to a typical Marxian the mystagogies of the Lodge are apt to mean nothing.

Yet the use Fr. Cahill makes of Ragon, Pike, Mackey and other authentic literature on the masonic side, and Deschamps, Eckert, Gruber and other non-masonic scholars, together with his own observation and study of the subject, enables him to make, on the whole, a convincing general presentation of evidence supporting the pontifical warnings against the secret societies. The controversy with Colonel Cane in Appendix I well illustrates the difficulties confronting a high masonic official who dares not discuss what he knows, and of course cannot discuss what he does not know, about the organization he represents.

The book is a very useful one for the object for which it is designed,

and although it contains some statements that seem to go beyond the testimony adduced, subsequent editions may either bring support to the statements, or else qualify or define their application. Fr. Cahill vouches for the rather astounding fact that there is no English version of the papal condemnations of freemasonry (p. xi) and that the encyclical *Humanum genus* of Leo XIII is omitted from the English Catholic Truth Society collection entitled *The Pope and the People*, though it is included in the American collection, *The Great Encyclicals of Leo XIII*. He reckons (p. 23) from masonic estimates and statistics that there may be between sixty to eighty million accepted Masons in the world "who with their families would include a population almost as great as the total number of Catholics in the world." It is often taken for granted that religious indifferentism, and the strange prejudices of the "modern mind" against authority and against rational principle, are a spontaneous and inevitable result of modern experience and scientific knowledge. This is untenable when systematic, organized and secret indoctrination for more than two hundred years is reckoned with. "Backstairs history" may present peculiar difficulties to exact scholarship, and may be especially distasteful to the trained instincts of the scholar; but unless "backstairs history" can be brought to light, one of the most determinative factors of modern history is left in vagueness and obscurity.

W. T. M. GAMBLE.

Washington, D. C.

The Sword of God: Jeanne d'Arc. By GUY ENDORE. (New York: Farrar and Rinehart, Inc. 1931. Pp. x, 492. $3.50.)

Perhaps no figure in the history of France has enjoyed greater favor with biographers. Since the day of her heroic death at Rouen she has been constantly appearing in the historical and critical emanations of the schools of France, England, and Germany. The enormous bibliography appended to this volume, which the author admits to be very meagre in comparison with the vast library of books written about her, is a silent witness to this truth. It is not surprising then that the quincentennial of her death should witness the publication of at least a few additions to this already imposing library, the most notable of these being that delightful offering *For Joan of Arc* by nine members of the French Academy, and the present volume of Guy Endore.

Jeanne d'Arc has not always been fortunate in her biographers. Many, presumably with good intentions, have given us a very distorted picture of this peasant girl, hardly more pleasing than the many caricatures of her done by her avowed enemies. Many others, unfortunately, erred in aligning themselves with pre-existing theories for or against her. In his

desire to present the true Jeanne, Mr. Endore has rejected almost entirely all such theories concerning her visions, her prophecies and her trial. His attitude towards these theories has been, and will be, vigorously attacked by all except lovers of the truth. Their gratitude will fully compensate his generous labor.

The source of Mr. Endore's history of the Maid is documentary evidence extant in the archives of England and France. He has made no attempt to force the conviction upon the reader that Jeanne was a saint, or that she was a genius in military matters, or that she was merely a fool, the toy of devil and man alike. He merely states the facts as the documents bear them out, and lets these facts speak for themselves. The result is astounding. There stands forth the Maid of Orleans as we have seldom been privileged to see her, having little in common with the many caricatures with which we are too familiar. His purpose, "to make the tale of Jeanne d'Arc interesting, intelligible and beautiful, and in keeping with its religious nature, without making it either mawkish, dull, polemic or disputatious . . . to show that the legend of Jeanne is also her history shown by the documents", is eminently achieved.

Mr. Endore devotes the second part of the volume to "Discussions", wherein he has listed most of the theories concerning Jeanne d'Arc. On the authority of the documentary evidence alone he has very ably refuted these objections and has shown the absurdity of most of these theories.

WALTER SADLIER, O. P.

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Saint Anschaire. By E. DE MOREAU, S. J. (Louvain: Museum Lessianum. 1930. Pp. xiii, 152.)

Dr. de Moreau, Professor of Church History in the Theological College of Louvain, in writing this volume has paid on the part of France a debt long owed to the memory of Saint Anschar. Hitherto, there has been no biography of the saint in French, although he was born either in Picardy or in Flanders and spent part of his early life as a monk in the Benedictine monastery of Corbie. The debt has been paid with interest. The scholarly author has made a painstaking examination of the sources, chief among which is the *Vita Anscharii* of Rimbert, the saint's protege and successor in the See of Hamburg, and he has reproduced the life of this ninth century apostle with exactness and vitality.

Some historians evidently interpret too literally the humility of the saint when in his dying statement he seemingly gives to Ebbo, Archbishop of Reims, full credit for the evangelization of the North. Dr. de Moreau

is not all in agreement with this point of view and brings strong evidence to support his claim, that Anschar has full right to the title "The Apostle of the North."

The book is well documented and has three maps and sixteen full page illustrations.

LINDA MALEY O'HARA.

Washington, D. C.

St. Francis of Assissi. By ABEL BONNARD. Translated by Cleveland B. Chase. (New York: Longmans, Green and Co. 1931. Pp. 157. $2.00.)

Abel Bonnard, a recent contributor to the literature on *Il Poverello*, has given us a poet's impression of Saint Francis and his work—a keen analysis, from a poetical viewpoint, of the character and personality of the saint. The book is divided into two parts, the first section containing a short sketch of the saint's life, his labours among men and their reactions. The second part is a study of the primary motive which influenced the saint's life and actions, which according to M. Bonnard, was the central fire of Love—love of God, and attachment to nature.

The author has, on the whole, treated his subject with a sympathetic understanding, yet there are times when he seems to have missed the point entirely. His oft-repeated comparison of Francis with Brahman holy men, Chinese sages, and Japanese mystics is misleading, since he fails to indicate that his comparison is based on a metaphorical analogy. Again, due to his personal conviction that the original Franciscan ideals were rejected, not only by men, but even by the saint's own followers, there is a pessimistic strain pervading the entire work.

However, the books merits attention—and praise is due the superb translation it has received—as an intimate study of a saint who could speak to the birds because he had learned to speak to God.

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Le Christianisme et l'organisation féodale, 1049-1294. Par ALBERT DUFOURCQ, professeur à l'Université de Bordeaux. (Paris: Plon. 1932. Pp. iii, 687, 14.)

The sixth edition of this scholarly work presents 257 pages of "additional notes"; in other words, a wealth of new material has been added at the end of each of the three chapters; and it is evidence of Prof. Dufoureq's thorough and penetrating scholarship that this could be done

without prejudice to the original text. A brief preface, dated October 25, 1931, takes the form of a word-picture of the dedication of Cluny by Urban II, October 25, 1095: "the symbol of the resurrection of the Church. With Henry IV vanquished, Gregory VII vindicated, the Holy See freed from the Teuton yoke and Italy liberated with it, an era of peace is about to open." Upon this prelude unfolds the drama of Gregory VII and St. Bernard, 1049-1153, then the organization of Christianity through Innocent III and St. Francis, finally the philosophical battles and the changes in political outlook that mark the century of St. Louis and St. Thomas Aquinas. It is interesting to note the author's wholehearted sympathy with the Crusades, and his conviction that the Mongolian invasion, coming at the same time as the expedition of St. Louis, offered exactly the means of halting the advance of Islam. The failure to use it, and especially the abandonment of Louis in Palestine, he brands as "the crime of Innocent IV." The new pages furnish a multitude of sources, detailed data and suggestive vistas of possible investigation. Thus the supplement to chapter I brings out the legal side of the Gregorian revolution—the preliminary fortifying of the papal position by researches in canon law, which recalls the preparations made in the 19th century through the Syllabus, the Council and the intensified study of scholastic philosophy.

The range of the author's interest is as comprehensive, and his precision of verification as minute, as in previous volumes, while his sure and critical knowledge of the larger issues is no less impressive. As is well known to those who have followed the writings of Professor Dufourcq, this book on Christianity and feudalism is but one episode in a large design. The ultimate objective is a study of the present tendency and probable future of Christianity, the first point being "the Catholic orientation of the world of the 20th century," as it is phrased in the initial title of Part II. The present volume is the sixth of Part I; following the five that trace from the remotest beginnings the introduction and spread of the monotheistic idea in the world, it is the first of five devoted to the "epoch of the west," 1049-1789. The succeeding volumes, of which the second is soon to appear, bear these titles: *Le Christianisme et la désorganisation individualiste, 1294-1527; Le Christianisme et la réorganisation absolutiste: Le Concile de Trente, 1527-1622; La Vie chrétienne au temps de St. Vincent de Paul et de St. Alphonse de Liguori, 1622-1789; La Pensée chrétienne au temps du Cartésianisme.* It seems worth while thus to recall the plan of the work because of the originality and timeliness of its conception. It is not merely a history of the Church nor of Christian thought, still less a history of religion in general; rather it might be called a history of the working of the Holy Ghost in the world, from the first ages that emerge after the void where He moved upon the

waters. It is the most complete application that we have of a Christian philosophy of history.

Of necessity, even in so many volumes, the treatment is brief and rapid, sometimes little more than an outline, presupposing both history and philosophy, but in an era of so much specialization in times, places and movements, such a survey, proceeding by strictly scientific methods and also in the light of faith, decidedly has its justification. The swiftly-moving narrative, by seeking out in the different countries and in various phases of life the manifestations of the Spirit, draws all into a perspective determined by the Incarnation. Of controversy or apologetics there is not a trace; while evil is as unmercifully revealed and condemned within the Church as without, Catholicism itself is taken for granted with a tranquillity that should give the work a peculiar and hardly calculable value for Americans.

A feature that will doubtless make translation impracticable is the copious store of footnotes in smaller print, rendered the more formidable in this new edition by the many pages of new material in the same small type. Though scholars have regretted the relegation of so much erudition to a secondary position, it seems to be necessary in order to avoid too bulky a book, and it has, at least for younger students a positive advantage. There could be no clearer object-lesson on the relation between research and the writing of history than this parallel progress of the literary narrative and of the searching studies from which it is distilled. These latter indeed, seem intended more for the guidance of students than for support to the writer's conclusions. The bibliography is distributed through them so that every point can be verified by references, often furnished with chapter and page, and each alluring bypath can be followed; at the same time, the text is amplified with biography, collation of varying opinions, indication of the bearings of events and ideas. At random we quote the note on page 162: "Noter l'harmonie profonde que présentent donc, parce que tous deux contractuels, le droit chrétien et le droit féodal: le droit social chrétien repose sur un pacte (voir p. 165, Manegold et St. Thomas) plus ou moins explicite, entre le souverain et les chrétiens représentant Dieu (et agissant, soit ecclésiastiquement par le pape, soit directement par la révolution); le droit féodal repose sur toute une série de pactes reliant des groupes entre eux, à leur suzerain, à leurs membres. De tous ces pactes accumulés procède la coutume."

Carrying still further the attitude of the teacher, the notes call attention to unsolved problems and suggest lines of study. With such a counsellor at hand, no student need fall into the sad state of that graduate who remarked: "There are no more subjects of research, the field has all been covered." For his irrepressible zest of inquiry, no less than for his

scientific method and Christian viewpoint, this apostle of history should be better known to American colleges.

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New York City.

The Jacobins: an Essay in the New History. By CLARENCE CRANE BRINTON, Ph. D., assistant Professor of History, Harvard University. (New York: The Macmillan Company. 1930. Pp. 319.)

This essay in the method of the sociological school of the "new history," is in reality a kind of ironical criticism, perhaps not so much of the method itself, as of the economic interpretation of history with which that method is quite commonly associated. The subject itself is regarded by the author as a fair test for the experiment, inasmuch as there are data plentiful enough for statistical treatment, and also material susceptible of being analyzed as the records and literature of a definite organization with an undeviating aim, whose success in completing the French Revolution and indelibly marking the Revolution with its own stamp, profoundly affected European history. Dr. Brinton finds in the end that a strictly sociological study of the Jacobin clubs cannot tell us what a Jacobin really was. Six tables in an appendix show the percentages of club membership to total population in more than fifty communities during the whole or parts of the revolutionary period; and the ratio of occupations represented by the membership, carefully allowing for changes in membership as the movement approached its climax. Taxes paid by subsequent Jacobins and non-Jacobins are comparatively shown, indicating economic status, relatively, of Jacobins under the old regime, and gross values of purchases of confiscated property in 1794 by Jacobins and non-Jacobins are compared. By these statistics Dr. Brinton is able to eliminate theories that account for the Jacobin movement on the score of social maladjustment to the old society, or that assume them to have been a mere group of *philosophes.*

From the literature and records the author finds that the antecedents of the Jacobin clubs were mainly two-fold: (1) certain local societies, originally patterned on Richelieu's academies, which had multiplied all over France, whose literary interests became but nominal as they increasingly became centers of political discussion; and (2) the secret societies, especially the freemasons, whose members "undoubtedly worked through the press and the literary societies to prepare for the revolution, to draw up the *cahiers,* to get people aware that political change was possible and desirable" (p. 15; pp. 11-17). Dr. Brinton deprecates the allegation of "organized plot in the melodramatic sense. Too many non-masons were obviously active in the early societies." The chapters on

"Organization" (pp. 10-45) and "Tactics" (pp. 73-136) show that the aim and the method of the clubs, unlike that of the literary societies that preceded them, was to close, not to promote political discussion, and to direct action toward the exclusion and proscription of "moderates" from the local assemblies. "Moderates" were all who might be suspected of sympathy with the privileges and vested rights of the nobility and the Church. The logic of this aim was applied through control of the clubs by steering committees, which shut off debate, purified membership, and got things done (pp. 26-28). The persistence and effeciency with which the Paris club pursued its revolutionary aim made it at first desirable, and soon necessary, for other local societies to affiliate with it, until the clubs all over France became the driving force for the reorganization of the assemblies through control of the elections. In June 1793, Jacobins were in all offices, Jacobin theories were in the saddle, and the clubs lost importance, becoming auxiliary agencies to the tribunals (p. 118). What republicanism, equality, education, property rights and "virtue" meant to the average Jacobin, is generally stated in the chapter on "Platform" (pp. 137-183). Jacobinism as a "religion" is discussed under "Ritual" (184-202) and "Faith" (203-222). In the concluding chapter (pp. 223-242) the inadequacy of the "New History" to account for the Jacobins is indicated:

> The Jacobin who figured . . . as a prosperous middle class person of some standing in his community has turned out to be a religious fanatic. . . . He attempted to realize his heaven here on earth. That attempt led to the Terror. You cannot have disagreement in heaven. When the Jacobin found that he could not convert those who disagreed with him, he tried to exterminate them. . . . Yet still most Jacobins were normal men. . . . Were 499,000 of them hypocrites, trembling before a thousand fanatics? Probably not. It seems more likely that . . . Jacques Dupont, the economic man, . . . the sociological man . . . ceased for a brief while to behave in the orderly way laid out for him in those sciences (pp. 239 ff.).

Perhaps Dr. Brinton sometimes overstates the paradox of Jacobin zealotry and Jacobin middle-class solidity. On his own showing, especially in the chapter on "Platform," the ideology of the clubs was not wholly remote from the substantial material interests of the members. There were few illusions among them about equality of mankind in virtue or in talents: equality meant that society should be "as far as possible a comfortable place for the middling man . . . for his vanity even more than for his physical needs"; it meant "that men should be externally, in their manners, morals, dress, language, roughly alike" (pp. 156, 157). Revolutionary in their determination to destroy the vested rights of the aristocracy and the Church, they were explicitly reassuring about private property rights. It was the specific "enemy" the clubs had marked out

for destruction that determined their policy or principle: that was why they were unready to go farther than universal manhood suffrage even in theory. In Table XI, Jacobin purchases of confiscated property in 1794 are shown to be more than twice the value of purchases by non-Jacobins in thirteen communities. Women suffrage was not even considered by Jacobins, any more than by Latin radicals later, because of the more than doubtful allegiance of women to a secularist program. By their determination to keep good title to their holdings, and to be monarchs, if possible, in their homes, Jacobins still found themselves, however one-sidedly, rooted in the old institutions of property right and family.

Again: Dr. Brinton's allusions to the secret societies as one of the antecedents of the clubs, and as in part a source of Jacobin "ritual" and "faith" (pp. 14-17; p. 196: "at Lyons" was carried "a carpenter's level in the name of equality") are conservative enough, in view of the dynamic logic of the whole movement, against which its outstanding leaders proved powerless. This Jacobin logic of inveteracy against "moderates" from first to later phases was given effect, not by spontaneous mob-action, nor by open leadership, but by small groups of relatively unknown men who either on steering committees or unofficially kept purging the assemblies, and even the clubs themselves, of all who did not share to the full their own clearly defined and consistent animus. Danton yielded to Terrorism, Robespierre willingly availed himself of it, but both fell in attempts to arrest its fury. Now this logic of extermination, as Brinton indicates, was not merely forced upon the Revolution by the combination of the allied nations against France: it was inherent in Jacobin aims from the first, and the opposition of Europe only called it into action. To say (p. 239, 240) of the Jacobin "pattern of action" that "a few foolish, unselfish (as the world uses the term) and extraordinary men—with circumstances aiding—had by 1794 turned that pattern into the madness of true Jacobinism" is considerably more "melodramatic" (p. 15) than is the theory of masonic plotting. It is more likely that those "few foolish, unselfish, extraordinary men" did not altogether understand what was going on, nor their own rôle in events.

W. T. M. Gamble.

Washington, D. C.

Humanist Religion. By Curtis W. Reese. (New York: The Macmillan Company. 1931. Pp. 95.)

This essay is mainly of interest in exhibiting a confusion of thought and terminology which makes it possible for an atheistic theory of life to call itself a "religion". The concept of God, and even that attenuated notion of "God" as an evolving process, an ideal or goal to be achieved,

are here declared to be not only non-essential, but obstructive, to "religion" (pp. 54, 55). Hence it is not surprising that the author (who, according to the publisher's account, has passed through various stages of disintegrating and vanishing Christian tradition from the fundamentalism of Baptist-mountaineer-preacher ancestry to fraternal participation in 1928 in the Brahma Somaj centenary) dismisses Jesus Christ as "historically doubtful and not spiritually helpful" (pp. 49, 50). The Sophist maxim that man is the measure of all things is accepted without qualification; and the subjective and antiscientific possibilities of the point of view emerge in the definition of "humanism" as aiming at "the use, the control, and the altering [*sic*] of reality for human ends" (p. 5). "Religion" is comprehensively defined as "the shared quest for a satisfying life", by which it must be inferred that the quest of a kidnapper becomes holy only when he is joined by his accomplice. There is no attempt to deify humanity in the Comtist sense. Of "major importance" (p. 41) is the study of "trends", and since "all doctrines" are to be held as "hypothetical", all ideals as "tentative" (p. 5), it is difficult to see on the premises how a successful and persistent trend can be open to criticism. This concept of humanism has no affinity with that of More or Babbitt, whose search for ethical norm and intellectual principle Dr. Reese expressly excludes from the concept. Where this writer is not vaporing about religion and violating the laws of thought and expression, he shows some experience in practical social work, especially in his observations on leadership in the coöperation of contrasting groups.

W. T. M. Gamble.

Washington, D. C.

The Historical Evolution of Modern Nationalism. By Carlton J. H. Hayes, Professor of History in Columbia University. (New York: Richard R. Smith, Inc. 1931. Pp. 321.)

This work, a supplement to the author's *Essays on Nationalism*, which treats of our militant contemporary nationalism, deals with the leading types of nationalism which have been evolved in Europe during the last two centuries, handling them as a political philosophy rather than as a social process or a popular movement. Several of the leading schools of nationalist thought which have made their influence felt, are analyzed and discussed, attention being centered chiefly on the founders and leading exponents of the different schools. The author traces the evolution of modern nationalism from its beginnings in the humanitarian doctrines of the eighteenth century through the successive Jacobin, traditional, liberal, and integral nationalistic philosophies. Integral nationalism, now actually

followed in most of the countries of the world, is at once the outgrowth and the antithesis of nineteenth-century liberalism. This gigantic institution, so potent and so fraught with dangers, has come into its present position largely through the rise of nationalist economic theories and practices which grew very largely out of the Industrial Revolution. These theories and practices are quite fully discussed in an illuminating chapter. In concluding the work, the author raises some very pertinent questions concerning nationalism. Recognizing, as all must do, the fact that nationalism is a real driving force in the world today, exercising a direct influence on the lives of individuals as well as of nations, the author seeks to know how it has become such a power. Several factors have been suggested as contributing to the vogue of nationalism, but after a critical analysis of each the author is still in doubt as to whether or not the question has been, or can be successfully answered. This is the more irritating from the fact that nationalism is such a strong force and stands as a constant threat in international affairs.

Dr. Hayes is rather pessimistic about the present-day tendencies of nationalism and frankly confesses that he is unable to suggest a remedy for what he considers a major ailment in both national and international affairs. He does suggest many things that will go a long way towards a solution of many of the difficulties, chief among them being international education—carried on in schools, publications and societies—to a nationalism that shall be humanitarian and truly enlightened.

This work, together with the author's *Essays on Nationalism*, offers a rather complete study on a very important and a very difficult subject. Dr. Hayes has spent many years in a study of this rather perplexing problem and in these two works has given us the conclusions he has drawn from his own investigations and from discussions with other students of the subject. Although he insists that he is not able to point out a solution for the difficulties created by nationalism, the reader is forcibly impressed by the fact that he brings the difficulty much nearer to the solution point in this illuminating exposition of the subject. For the hidden dangers of nationalism will be greatly weakened by exposure in the open light.

F. A. Mullin.

Dubuque, Iowa.

The Sibyl of the North: The Tale of Christina, Queen of Sweden. By Faith Compton Mackenzie. (Boston and New York: Houghton Mifflin Company. 1931. Pp. 263. $3.00.)

This book contains an account of an interesting personality of the seventeenth century. Christina, a daughter of King Gustavus Adolphus of Sweden, succeeded as Queen in 1632. As heir of the militant defender of

Protestantism she was brought up in the Lutheran faith. But in 1654 she renounced the throne of Sweden, left her native land, embraced the Catholic religion, and took up her residence in the city of Rome. Her death occurred in 1689. Her remains were deposited in the Basilica of St. Peter, and a beautiful monument was erected over her tomb by the distinguished architect Carolo Fontana.

The facts in the life of Christina, and the many-sided traits of her character, are well told in the book. The narrative is very complete, accurate, and drawn from good sources. The language and style are all that could be desired. And so the reading gives a wide information and real pleasure at the same time.

A few remarks may not be out of place. In a few passages the author seems to suspect the moral rectitude of Christina; this is not justified by facts or contemporary evidence. The frequent use of the words "Papist" and "Popery" is hardly called for by the exigencies of the narrative. A reference to the bestowing of a cardinal's hat for slight motives has no bearing on the story, and might have been omitted. The coronation of Christina took place in 1646 and not in 1650, *i. e.*, two and not six years after her reaching majority. Specific dates for important events might be used more generally; they help in retaining the sequel of the story. In the bibliography mention might have been made of the important work of W. H. Grauert, *Christina von Schweden und ihr Hof* (2 vols., Bonn, 1837-42). All in all though the book is a valuable contribution to the knowledge of the life and character of Christina, Queen of Sweden.

FRANCIS J. SCHAEFER.

St. Paul, Minn.

A History of Sweden. By A. A. STOMBERG, Professor of Scandinavian Literature, University of Minnesota. (New York: The Macmillan Company. 1931. Pp. xiv, 821.)

Within the comparatively brief compass of approximately eight hundred pages Professor Stomberg has attempted to delineate the complete history of Sweden from prehistoric times down to our own day. In consequence, then, the work is a compendium rather than a strictly scientific historical study, and contains the weakness inherent in all works of this nature, namely, that the choice and arrangement of historical facts and particularly the interpretation of them are too often governed not by objective values but by the author's personal views.

In his treatment of prehistoric Sweden and of the early centuries of the Christian era Professor Stomberg does his best work, as he follows the better authors and suffers no bias. However, once he introduces the reader into that period in which the Catholic Church becomes a factor in

Swedish affairs, the professor's prejudice becomes quite evident. Despite an apparent effort to be fair-minded, he allows an ingrained bias to shadow his judgment. Witness his inadequate explanation and arbitrary interpretation of the investiture quarrel (p. 148); the disdain with which he pictures the efforts of the Catholics of Sweden to obtain the Divine help against the ravages of the Black Death (pp. 160-161); his efforts to belittle the character and work of St. Birgitta (*sic!*) of Sweden (p. 160, and especially p. 175), where he quotes with evident approval the words of Schück: "The sickly brooding of a sorrowing widow gave to the North its foremost Saint"; his extremely deficient and misleading treatment of the preaching of indulgences in Sweden (p. 207, 214); his naïve attempt to justify Gustavus Vasa in the wholesale seizure of Church property which he effected (p. 249); his exasperating ignorance of even the simpler elements of the Catholic religion (*cf.* for example, p. 254, where we are told that the Protestant assembly at Orebore decreed that "the burning of incense, the use of holy water, the worship of the Saints and fasting . . . *have no magic power,*" the obvious implication being that the Catholic Church attributed to them a "magic power"; or, p. 400, where Queen Christina was granted permission to enter Stockholm in 1667 only on condition that she refrain from "*celebrating* the Catholic Mass"). And these are but a random few of several unpleasant and unhistorical references to the Catholic Church.

Hence, as an enthusiastic and sympathetic record of names, dates, places, wars, etc., of the Swedish people, Professor Stomberg's work is both interesting and instructive; but as an interpretation of that most vital of all influences upon the life of any nation, namely, the religious life of its people, it pitifully lacks the balance, the impartiality and broad sympathy which are fundamental requirements for true history.

HUGH RADIGAN, O. F. M.

Holy Name College, Washington, D. C.

The Kensington Stone: A study in Pre-Columbian American History. By HJALMAR R. HOLAND. (Ephraim, Wis. Privately Printed. Pp. 316. $3.00; postage 15 cents extra.)

The book of Hjalmar R. Holand contains a very complete and able presentation of the story of the Kensington Rune Stone, which was found in 1898 on a farm near Kensington, Douglas County, Minnesota. The runic inscription carved on the stone tells us of a visit made to that locality by Norse explorers in 1362. The question, whether the stone with the inscription is a genuine historical record, was examined by Mr. Holand; his affirmative answer was published in a series of essays and in the book under consideration. His arguments are about as follows. There

is no possibility that the stone was placed in that locality by an imposter of the nineteenth century. A tree, from forty to seventy years old, grew over it, and began to take roots at a time when there were no white people in that neighborhood. Among the later settlers there was none with sufficient knowledge of the Norse language and literature to compose the inscription. The weathering in the letters of the inscription indicates an age of several hundred years. Journeys to the American continent were made by Norsemen since the year 1000; one expedition occurred within the years 1355 and 1364. Hence it is not impossible, that some men penetrated into the interior. The language of the inscription is in perfect harmony with the Scandinavian documents of the fourteenth century, as is evident from a close examination of each word. The letters A. V. M. containing a salutation to the Blessed Virgin Mary, point to a time before the Protestant Reformation. These arguments receive a corroboration from the finding of several implements, such as battle-axes, spearheads, and fire-steels, used by the northern nations in the Middle Ages, which were unearthed in regions not far removed from the locality of the stone. Perhaps the stone with an inscription found by de la Verendrye in the early part of the eighteenth century on the plains of North Dakota would cast some light on the subject; but it disappeared in the archives or museums of Paris. An interesting conjecture winds up the book. Mr. Holand surmises that some of the explorers never returned to their native land, but remained in the western wilds, where they mingled with the natives, and gave rise to the strange tribe of Indians in North Dakota, known as the Mandans.

There is no direct testimony in favor of the authenticity of the inscription; but all the evidences, circumstantial or internal, point to it. In this sense the reasoning and the conclusions of Mr. Holand are absolutely correct. Several learned Scandinavian scholars agree with him. His opinion was upheld also by the Museum Committee of the Minnesota Historical Society in a report published in the Society's *Historical Collections*, vol. xv., pp. 221-286.

FRANCIS J. SCHAEFER.

St. Paul, Minn.

Der Bolshewismus. VON WALDEMAR GURIAN. (St. Louis: B. Herder Book Co. 1931. Pp. xi, 337. $2.25.)

In our days of economic suffering and breaking down of morals it should cause but little wonder that the Russian upheaval claims undue attention from bewildered people throughout the world everywhere. And while we have seen numerous articles and pamphlets strongly colored "pro" and "con", a calm and thorough study of the subject has not,

thus far, been available, at least as far as we know. The book under review is just that: a calm and documented study of the history, the growth and development of Bolshevism. A glimpse at the table of contents gives one at once an idea of completeness and as the reader continues this idea turns into conviction. It is a book that reminds one of Father Cathrein's book on "Socialism" when it first appeared a generation back.

The author begins by devoting almost one-third of the book to the study of the historical growth and development of the political-economic status of old Russia. Next we read of the origin and subsequent growth of the principles of the Bolshevist party, which is followed by a documented study of their practical application in the economic, social and religious life of the nation. Meanwhile the conviction grows on the reader that Bolshevism aims to regulate man's soul and body—his mental, moral and physical existence—and is not merely a new system of economics but a complete upheaval and destruction of our whole civilization.

A few pages are devoted to an explanation of Bolshevic terms, followed by some thirty pages of footnotes containing a splendid bibliography and lastly there is a good index. The general make-up of the book is splendid and an English translation greatly desirable.

C. J. KIRKFLEET, O. Praem.

Somonauk, Ill.

Jason Lee, Prophet of the New Oregon. By CORNELIUS J. BROSNAN. (New York: The Macmillan Company. 1932. Pp. x, 348. $3.00.)

Jason Lee, the subject of this biography by Cornelius J. Brosnan, was a clergyman of the Methodist Episcopal Church. Inspired by the visit of a group of Flathead Indians to St. Louis in 1831 in quest of knowledge of the Christian religion, Lee induced the Methodist Missionary Board to place him in charge of a missionary expedition to the Oregon Territory. After an arduous trip across the Great Plains, by what later was known as the Oregon Trail, Lee and his small party arrived at Fort Vancouver on the Columbia River in September, 1834. A few days later they established a permanent station in the valley of the Willamette. In 1838 Lee returned by essentially the same route to obtain additional financial support and a larger number of lay and clerical workers. Hence, the following year in a ship chartered for the purpose a missionary group of fifty-one persons made the journey to Oregon by way of Cape Horn and the Hawaiian Islands, arriving at their destination in May, 1840. New missionary stations were established in various parts of the Oregon Territory, and the old settlement on the Willamette was enlarged. Because of adverse criticism of his efforts and the change in the attitude of the Missionary Board, Lee returned to the East in 1844 by way of Hawaii, Mexico, the

Mississippi and the Ohio rivers. He died March 12, 1845. To Jason Lee, "The Prophet of the New Oregon," is due the credit for founding the first missionary station in Oregon Territory and for establishing the first permanent American settlement in the region. He encouraged agriculture and diversified industries and provided for the development of education for both the white and the Indian population. Of significance was his influence through numerous addresses delivered in the East and through his published letters in stimulating colonization and in arousing interest in the economic and political importance of the retention by the United States of the Oregon Territory, then held jointly by the United States and Great Britain.

In narrating the thrilling events in the life of Jason Lee as a frontier missionary, Mr. Brosnan has been eminently successful. Not only does he tell the story interestingly but he has observed the tenets of good scholarship. Furthermore, the volume contains much valuable source material, heretofore unpublished, relating to the early history of Oregon.

ASA EARL MARTIN.

Pennsylvania State College.

Every Inch a King. By H. R. H. Princess PILAR of Bavaria and Major DESMOND CHAPMAN-HUSTON. (New York: E. P. Dutton and Co., Inc. 1932. Pp. xliv, 436. $5.00.)

The joint authors of *Every Inch a King* have called it a Study of Monarchy, and with the thesis that only a monarch can rule Spain, they set forth the story of the life of Alfonso XIII from his birth to his withdrawal from the Royal Palace, April, 1931. The book was begun in August, 1930, before there was a hint of the revolution of the following year. Major Chapman-Huston doubtless did the actual writing of the book, relying for intimate detail upon the Princess, cousin of Alfonso. Spots here and there stamp it with the Englishman's point of view, such as the statement that the Church in Spain is rather the Church of Spain than the Church of Rome in Spain. However, this study contains a sympathetic and comprehending analysis of the Spanish people, more satisfying, certainly, than Madariaga's, and such detailed accounts, with continuity, as must have appeared in newspapers after the events described, across the little less than a half-century covered by the story.

Great admirers of the King, the authors find reason or excuse for all the acts which are charged against him by the Republicans: the Morocco affair, the suspension of the Constitution, the appointment of the dictator, etc., and they claim that often Alfonso had no choice in action. Had he refused to comply with the desires of the army, he would have had to follow its dictates. We are too near the events to know whether Alfonso

acted with wisdom and statesmanship always, but when one realizes the various elements which compose the radical intelligensia of Spain, it seems likely that the King did all he could to spare his country the vicissitudes of the Republic. The authors feel that a Soviet republic is not without the range of possible turns that the history of the next few years may take.

Every Inch a King is very readable, and, considering the scarcity of books in English on Spanish subjects, is useful. The index of 36 pages to 421 pages of text is too heavy for a popular treatise, and is, moreover, not a good one. The book contains a few errors of fact, and several of typography.

ELIZABETH W. LOUGHRAN.

Boston, Mass.

American Opinion on the Unification of Italy, 1846-1861. By HOWARD R. MARRARO. (New York: Columbia University Press. 1932. Pp. xii, 345. $3.50.)

The author has succeeded in compiling from his sources of American opinion an unusually interesting book. Though the writer states in his preface that he has not attempted to exhaust the sources of American opinion but has rather confined himself to "sampling", he has in reality done much more: his material is, justifiably, drawn largely from New York papers, from the opinions of foreign correspondents of American papers, and in smaller measure from lectures delivered by foreigners in America, and from the accounts of American travellers in Europe; the "sampling" is confined to materials drawn from the newspapers of the west and the south, from magazines, and from the journals of religious organizations.

The skill of the author has constructed, from materials difficult to organize, a smooth rapidly moving story of Italian Unification. At the same time his occasional brief characterizations and comments leave no doubt in the reader's mind as to his intense interest in the Unification of Italy, his approbation of the means by which it was accomplished, and his concurrence in the more moderate American opinion. In these transitions and comments belonging wholly to the author, one could wish a little more of the objective point of view.

The period of the 1840's and 1850's when Nativism and Know Nothingism were rife, was not one in which moderate expression of views and cool judgment were to be expected from the generality of people in matters involving race hatreds and creed hatreds. But the author's account shows that even at this time the fundamental common sense of the American people triumphed repeatedly. An especially striking example of this fact is seen as he traces the career of the turbulent ex-priest Gavazzi from the moment of his enthusiastic welcome by his American sympathizers till a sigh of relief was breathed by the public at his departure. The

final chapter, an excellent one, in which are considered the elements entering largely into the determination of public opinion—sympathy, self-interest, religious bias, political bias, and preconceived notions—forms a fitting conclusion to an interesting work.

Sister Loretta Clare.

Washington, D. C.

The Voyageur. By Grace Lee Nute. Illustrations by Carl W. Bertsch. (New York and London: D. Appleton and Company. 1931. Pp. viii, 289.)

In this splendid volume Miss Nute rescues from oblivion the picturesque frontiersman of Northern America's early days, whose achievements were important factors in shaping the history of the continent. Until the appearance of this volume little of an historic nature was available in English; in fact, many English writers did not understand the meaning of the term *voyageur*. True, you find an excellent tribute to the *voyageur* in Drummond's poems, in Ralph Connor's delightful stories of the Canadian Northwest, and in Colby's *Canadian Types of the Old Régime*, but none of these writers reveals the true character of the *voyageur*. Miss Nute exhibits his many-sided personality and presents him as a blithe and spirited character who possessed a strange blending of refinement, Gallic courtesy, and frank uncouthness; discusses his appearance, manners, virtues and foibles; recounts his exploits and graphically limns the most romantic figure in North American history.

It is difficult to pick and choose excerpts from this delightful volume. Yet I venture to say that the most valuable section is Chapter IX, where Miss Nute discusses the *voyageur* as an explorer: "Probably the greatest contribution of the voyageur to the development of the continent was the knowledge of the wilderness and its ways that he put freely and with no hope of recognition at the disposal of the great explorers of the West and North," and adds that "Lesueur DuLuth, St. Pierre Perrot, La Salle, Nicolet, and others must have found it invaluable." (p. 227)

Miss Nute has done an excellent piece of work; she has lifted the *voyageur* out of obscurity, and given him the place in North American history to which he justly belongs. The volume is splendidly produced, well illustrated, furnished with an excellent bibliographical apparatus, and it has a copious index. It is remarkably free from typographical or other "slips"; there seems to be nothing in the volume to which even the most cautious critic may take exception. Teachers of Canadian history will find the volume most helpful in their class work. Personally I have found it of great value.

P. W. Browne.

The Catholic University of America.

The Life of Venerable Marguerite Bourgeoys, Foundress of the Congregation of Notre Dame of Montreal. By a member of the Order. (New York: P. J. Kenedy and Sons. 1931. Pp. xiii, 231.)

Canada owes an enormous debt to its pioneer women, notably to the saintly religious teachers such as Marguerite Bourgeoys—"the Mary Ward of the American Continent." Their influence has continued through the centuries, and as a brilliant Canadian writer—Benjamin Sulte, says: "They preserved in the family the accent, the vocabulary, the grace, the tone of good company, which the clearer of the forest, the *coureur-de-bois* and the canoe-men were so often led to forget."

Marguerite Bourgeoys was a paramount influence in shaping the spiritual and educational destiny of New France. She was not the first woman, however, who began works of charity and religion in the country: this honor belongs to Marie de l'Incarnation and to Jeanne Mance "the fearless supporter of de Maisonneuve amid privations and dangers which have seldom been equalled." She founded an hospital at Ville Marie, in 1642. Thirteen years later came Marguerite Bourgeoys; and from the moment of her arrival from France "she became an inspiration to all about her." Less austere than Jeanne Mance, less mystical than Marie de l'Incarnation, she combined fervor with the other virtues which have their root in human sympathy and affection. Marguerite Bourgeoys was primarily a teacher. She opened the first school in a barn. Classes were held on the ground floor, while teacher and pupils both found their sleeping rooms in what had been designed for a hay-loft. With a distinct genius for instructing the young, Marguerite Bourgeoys never suffered her attention to be deflected from this work; and before posterity she stands out as one of the greatest organizers of education in the Western World.

This volume is a noble tribute to the Foundress of the Congregation of Notre Dame of Montreal. Really, such a noble figure in Canadian educational history asks for no eulogy; her best praise is the record of her deeds, for

> "She is the saint of gentleness and kindness,
> Cheerful in penance, and in precept winning;
> Patiently healing of their pride and blindness
> Souls that are sinning."

This little quatrain from Cardinal Newman's poem "On St. Philip in His School" admirably sums up the career of Venerable Marguerite Bourgeoys which is told so gracefully in the volume under review.

P. W. Browne.

The Catholic University of America.

La Vie de Pasteur. By RENÉ VALLERY-RADOT. Twenty-seventh edition. (Paris: Hachette. 1931. Pp. 692.)

Pasteur's title to fame among the multitudes rests chiefly upon his discovery of the cure of rabies and the process of preservation of fermentescible liquids popularly called after his name "pasteurisation." Of the man and his life little is known in this country. For few copies of R. L. Devonshire's translation of the present work (London, 1911) seem to have found their way to America, and F. C. Cooper's English rendering of the *Louis Pasteur* of Keim and Lumet (New York, 1914) was never a best seller. Pasteur's fellow-countrymen have evinced a much keener interest in their great man's life and work, if we judge from the fact that in 1927, date of the volume under review, R. Vallery-Radot's book had reached its twenty-seventh edition—practically one edition (or, rather, reprint) per year.

This volume of nearly seven hundred pages defies analysis. Step by step it retraces the untiring labor of the genial founder of stereochemistry and bacteriology, the chemist whose astonishing discoveries in the field of biology were soon to save untold fortunes and countless lives, and to revolutionize surgery and medicine. His first revelations on molecular dissimetry, while already manifesting an extraordinary power of observation and developing that severe discipline in experimentation which were the chief features of his scientific career, gave no hint, however, of the various fields of investigation to which the rest of his life would be devoted. His search for the elusive racemic acid led him to the study of fermentation, and paved the way for his epoch-making demonstration of the fallacy of the theory of spontaneous generation. Next we find him on a mission in the Rhone valley, where the pebrine had for years ruined the magnaneries. Five years of patient observation, study and experimentation resulted in his finding the remedy which soon restored its former prosperity to the silkworm industry. A little later the dread anthrax of cattle and sheep, then the chicken cholera, then again the hog cholera were in turn attacked with the same success, in every case means being found of procuring immunity by injecting the noxious microbe deprived of so much of its virulence that the system could easily conquer it. The stage was set at last for the hand to hand struggle with rabies—we do not say "hydrophobia," for hydrophobia is one of the effects of rabies in man, but does not exist in canines affected by the disease. This was at the end of 1880. The discovery that the virus develops in the nervous system, especially in the rachidian bulb, led to the means of cultivating it, then of controlling its virulence, and finally of immunisation by inoculation. In 1885 Pasteur had inoculated hundreds of dogs which, subjected later to bites of mad dogs, never developed the infection. As yet he had not dared apply his

method to human beings. On July 6, 1886, a nine year old Alsatian boy, Joseph Meister, who two days before had been bitten in fourteen different places by a mad dog, was brought to Pasteur's laboratory. Stifling his scruples by the argument that the treatment which had proved itself successful with dumb animals was the only chance of snatching the poor boy from the horrible death of hydrophobia, Pasteur inoculated him for ten consecutive days. After the regular period of incubation—about fourteen days—the virus received from the fangs of the mad dog failed to manifest its deadly action: Joseph Meister had been successfully immunised. Pasteur Institutes now tell everywhere the victory wreaked by his genius from the powers of death.

The truth of the principles of Pasteur has been proved by their fecundity. The master had the happiness of experiencing it himself; to him also, as to a kind of prime mover, credit is due in great part for the discoveries of the disciples directly trained by him or inspired by his methods. Of these discoveries—and they are many— let only two be mentioned here on account of the numberless lives which they have already saved: Dr. Roux' treatment against diphtheria (1895) and our own Drs. Sternberg's and Reed's prophylaxis against yellow fever (1900).

While *La Vie de Pasteur* expatiates on the labors and discoveries of him who once more justified the dictum that genius is oftener but long patience, yet it does not fail to give us in passing intimate glimpses of the man. No one was better qualified than the author, Pasteur's own son-in-law, to speak of the sterling qualities of Pasteur. Through the volume we learn to know a most unassuming, home-loving, tender-hearted, patriotic Frenchman, and, what is more rare, one never tired of gratefully acknowledging his indebtedness to those who had guided his first steps in the career of science. He hated display. Deepseated as his philosophic convictions were, and though he did not hesitate to give expression to these convictions when occasion demanded, he loathed parading them. "All his years the maxims and virtues of the Gospel were the inspiration of his moral life. Ever true to himself, without mystery and without ostentation, to help him through the decline of his strength, he requested the aid and comfort of the religion of his fathers" (p. 683). No life is more inspiring, for none has better realized the program which himself proposed to others: "One must, on coming near the goal, be able to say: I did all I could" (p. 667).

CHARLES L. SOUVAY, C. M.

Paris, France.

History of Niagara University, Seminary of Our Lady of Angels. By J. P. McKey, C. M. (Niagara, N. Y.: Niagara University. 1931. Pp. 377.)

This is an unusual book. Its author, Father McKey, is a hard-working missioner, busy in season and out of season in giving spiritual exercises in widely separated places throughout this country and Canada. That he found time in the midst of these difficult duties to write this history of Niagara University is both a tribute to his zeal and energy and an answer to the often alleged excuse for priestly silence in the literary and historical field. His book brings us back to the horse-riding days of our early bishops who did much of their writing in the saddle.

Then, the emphasis of the book is unusual. While in no way minimizing the work of presidents and treasurers of the institution, Father McKey gives merited accent to the labors of the rank and file of professors. "In the seventy-five years of Niagara's existence she has had some four hundred professors of the Vincentian Order, of the secular clergy and of the laity. How few of them are known to the world! Fewer of them have wished to be known. Their pupils have risen to eminence in church and state . . . their success is due perhaps more to the plodding professor, happy in his daily grind of duty, than to his leaders, not quite so happy in their onerous duties. And these leaders of Niagara would be the first to state that without him they could have done nothing."

Besides, the author has not been content merely to set forth the thrilling facts of Niagara's beginnings, and to write down the chronicle of her seventy-five years of active life, with its discouragements, its tragedies of fire and debt, its triumphs and its glories: he has sketched in an amazingly interesting background and an account of contemporary events that enables us to see the institution in its proper setting. And more than anything else, the author's style makes his work unusual and distinctive. It is that style, poetic, colorful, whimsical, that gives life once more to the romantic annals of Niagara; it is his style that renders them of absorbing interest not alone to the alumni or to the student of history but also to the casual reader. It is his clear, glamorous mode of presenting things that keeps our eyes fixed to his pages to the end. Under that spell we find it easy to travel with him down the course of Niagara's years and to enter with him even into the thoughts of the men who dreamed and founded and preserved Niagara. In this respect, the book bears a startling resemblance to Lavedan's romantic *Life of St. Vincent De Paul.*

The volume is attractively printed, beautifully illustrated and fully indexed. It was issued on the occasion of the Diamond Jubilee of Niagara last October, and is a valuable contribution to the history of Catholic education in this country.

Kieran P. Moran, C. M.

Germantown, Penna.

Forty-fourth Annual Report of the Bureau of American Ethnology, 1926-27. (Washington: U. S. Government Printing Office. 1928. Pp. 555. $2.25.)

Bureau of American Ethnology, *Bulletins:*

Bulletin No. 86: Chippewa Customs. By FRANCES DENSMORE. (Pp. 204. 1929. $1.60.)

Bulletin No. 88: Myths and Tales of the Southeastern Indians. By JOHN R. SWANTON. (Pp. 275. 1929. $1.00.)

Bulletin No. 89: Observations on the Thunder Dance of the Bear Gens of the Fox Indians. By TRUMAN MICHELSON. (Pp. 73. 1929. $ .65.)

Bulletin No. 90: Papago Music. By FRANCES DENSMORE. (Pp. 229. 1929. $1.25.)

Bulletin No. 91: Additional Studies of the Arts, Crafts, and Customs of the Guiana Indians, with Special Reference to Those of Southern British Guiana. By WALTER E. ROTH. (Pp. 110. 1929. $1.00.)

Bulletin No. 92: Shabik'eschchee Village, A Late Basket Maker Site in the Chaco Canyon, New Mexico. By FRANK H. H. ROBERTS, JR. (Pp. 164. 1929. $1.00.)

The 44th Annual Report contains the following papers: Exploration of the Burton Mound at Santa Barbara, California, by John P. Harrington, pp. 23-168; Social and Religious Beliefs and Usages of the Chickasaw Indians, by John R. Swanton, pp. 169-273; Uses of Plants by the Chippewa Indians, by Frances Densmore, pp. 275-397; Archeological Investigations—II, by Gerard Fowke, pp. 399-540. The titles of these four papers and of the six bulletins are sufficiently clear indices to general content.

These ten field research studies by specialists, all of whom are of eminent rank in their respective domains, are on the high scientific level we have become accustomed to expect as a matter of course in the publications of the Bureau of American Ethnology.

The documents of history proper may in part survive the ravages of time. But the "documents" of Indian history are in large measure the living culture of the Indians themselves. The Indian is surviving as a race. But his culture is rapidly vanishing, and once it vanishes from the life of the people and from the memory of the older men and women, it is irretrievably lost. It has been and is a main function of the Bureau of American Ethnology to salvage the historical "documents" of Indian culture for future historians of world culture while such salvaging is still possible.

The above papers and bulletins are contributions to our source material

for the history and culture of one of the great sections of the human race. As our knowledge of the culture of the Indian accumulates, we are gradually reconstructing his history and prehistory. Great advances have already been made. We know pretty well the broad lines of prehistoric cultural development on the American continent. Before many decades have passed it should be possible to build up a fairly detailed reconstruction of this development, including, for some areas, not only historical sequence but accurately dated sequence well back into pre-Columbian times. The Maya chronology carries us back at least to the seventh century B. C. Dates accurately determined from tree rings carry us back several centuries beyond Columbus in the Southwest of the United States. Undated time sequence of American pre-history is becoming the dated sequence of history.

The achievement of this gigantic task of retrieving the history of a whole vast continent depends and will depend first and above all on the accumulation of new factual material such as is presented in the papers and bulletins here under review.

JOHN M. COOPER.

Catholic University of America.

The Sisters of Mercy: Historical Sketches, 1831-1931. By Sister MARY JOSEPHINE GATELY. (New York: Macmillan Co. 1931. 2 volumes. Vol. I, pp. 503. Vol. II, pp. 113. $6.75.)

The Story of the Sisters of Mercy in Mississippi. By Mother MARY BERNARD. (New York: P. J. Kenedy and Sons. 1931. Pp. 281. $3.00.)

The twelfth of December, 1931, marked the one hundredth anniversary of the foundation of the religious institute of the Sisters of Mercy. The occasion naturally has called forth books, brochures, and articles to commemorate the event—some statistical, some inspirational, some reminiscent.

The Sisters of Mercy: Historical Sketches, 1831-1931, by Sister Mary Josephine Gately, belongs to the first class. A volume of over five hundred pages was insufficient to embrace the bare facts concerning the foundation and spread of the institute during these one hundred years. An additional volume was necessary to sum up the activities of the Sisters with the date and place of their foundations on the five continents.

His Eminence Cardinal Hayes has pointed out that "closely connected with the impressive story is the valuable historical data concerning the progress of the Church in various parts of the world". As a matter of fact, those traits which are most conspicuous in the institute are salient qualities of the Church herself; *viz.*, universality, versatility, and adaptability.

In 1831, Mother Catherine McAuley with a community of two opened her first foundation in Lower Baggot Street, Dublin. The year 1931 finds over twenty-three thousand scattered through Ireland, England, Scotland, Wales, and the Channel Islands; in Australia, New Zealand, and South Africa; in Newfoundland, the West Indies, Central America and South America. Of this number there are in the United States over ten thousand.

The versatility of the Institute is apparent in the variety of works successfully carried on by its members: in the educational field they have teachers in every type of school from the college to the kindergarten; in social welfare they care for the sick not only by every form of indoor relief, as hospitals, dispensaries, and clinics, but they visit the poor sick in their homes; they have homes for delinquents and for dependents; for the aged and for infants. Nothing in the Church's history is more striking than her marvelous ability to make adjustments to the needs of the changing times, while in nowise marring the integrity of her Divine heritage. Just so has this Institute made adaptation to every varying human need without departing from the fundamental principles of charity and justice nor from the spirit of its Foundress. The hundred years during which the spirit of Catherine McAuley has lived and thrived has known the most rapid material changes, if not the most vital, of the entire span of our Western civilization. The Institute had its origin during the years following the inception of the Industrial Revolution, years which were witnessing the degradation of working men, but more especially of working women, and working children. Such notes as these are significant: "Charge of the town's almshouse with its hospital and infirmary was undertaken by the Sisters at the request of the Poor-Law Guardians." The Institute had its growth during the years which saw the transition of women from the farmhouse to the factory—from the home to the office—from the kitchen and nursery to the public platform. The "home for respectable women during periods of unemployment" of 1831 becomes the "Business Women's Club" of 1931. These are a few illustrations of the versatility of the Institute, whereas many could be cited. One last case in point might be cited, *viz.*, the prompt response of some thousands of the members of the Institute to the invitation of the Holy See to form a strongly organized union in order better to cope with the actual conditions of the Church in the United States. This has resulted in the amalgamation of forty communities into a generalate under the title of *The Sisters of Mercy of the Union in the United States of America.*

An English reviewer has this fault to find with the book under discussion. He feels that it is too statistical—only a record of the number and extent of the foundations with a brief statement of the activities carried on. This in itself was a gigantic task. Only one who has tried to collect data of this sort realizes the difficulties. Once the book is printed, sug-

gestions pour in, amendments are forthcoming, data becomes available which before was inaccessible. The author may well leave to others the rounding out of the story from the annals of each of the two hundred thirty-two foundations. In the second book under review, *The Story of the Sisters of Mercy in Mississippi,* Mother Mary Bernard has presented the details of one such foundation. Again in this chronicle the history of the community parallels the history of the Church. War, epidemics, floods, poverty, and prejudice have been the vicissitudes of the Church in the South. From the day on which Father Leray, afterwards Archbishop of New Orleans, brought the Sisters of Mercy from Baltimore to Vicksburg, they have participated actively in these experiences of the Church in Mississippi. His words of encouragement to them when they entered upon war service have been fulfilled: "You have given yourself to God and He is bound to take care of you." The story has been written by the one best fitted to tell the tale. These are the reminiscences of fifty-two years of religious life in Mississippi. They come from the pen of one who as a child was acquainted with the founders of the Institute in Mississippi, one who in her religious life held every responsible position in her Community. As the writer of the foreword justly remarks: "To understand the book you must know something of its author. She is in its pages, but it was necessary to tell you so."

St. Xavier's College,
Chicago.

SISTER MARY CELESTE.

The Sisters of Mercy of Maryland. By Sister MARY LORETTO COSTELLO, M. A. (St. Louis: B. Herder Book Co. 1931. Pp. ix, 249. $3.00.)

Seventy-five years of sacrifices willingly made, sufferings patiently endured, and hardships cheerfully undertaken in the service of God, is the record of the Sisters of Mercy in the "Land of Sanctuary". In 1855 four heroic women bade farewell to their companions in the Pittsburgh diocese to assume the grave task of a new foundation at the request of Bishop Francis Kenrick. The "poverty of Bethlehem" awaited the generous little band at St. Peter's, which was the cradle of the Order in Baltimore. The humble beginnings, however, were to bring forth many branches. In this volume Sister Mary Loretto gives us a chronological account of her Order in the land of the Calverts from the time of its inception until 1930, the year after the amalgamation of the various communities of the Sisters of Mercy in the United States. An element of human interest envelops the story because the author gives us a glimpse into the biographies of those valiant women who, either because their hand was at the helm or because of years of devoted service, have endeared themselves to all. The illustrations are well chosen and will afford delight to those par-

ticularly interested. The letters, excerpts from sermons, and official reports enhance the historical worth of the book. Three tabulations, a chronology, a necrology, and a list of the Maryland community of the Sisters of Mercy at the time of the union, placed as appendices with a well-arranged index, are estimable portions of the book. One deplores the lack of a bibliography though, no doubt, most of the material was taken from the community archives. The abruptness of the opening chapter is partially offset by the graceful introduction by Most Reverend Thomas J. Shahan, D. D., who pays tribute to Mother McAuley, the foundress of the Sisters of Mercy, and to the phenomenal growth of her Order.

SISTER M. AGNEZE, C. S. C.

Washington, D. C.

A History of the Councils of Baltimore (1799-1884). By PETER GUILDAY. (New York: Macmillan. 1932. Pp. x, 291.)

Anyone who wishes to get an intimate knowledge of the history of the Catholic Church in the United States may confidently be referred to this excellently executed volume, which gives the reader a clear insight into the origins of the American church, an interesting picture of its development, as well as a good understanding of its present status, and accomplishes these important purposes better than any work that has previously appeared. Surprisingly, too, this has been done within the narrow compass of two hundred and ninety-one pages without any of the unacceptable features which one is apt to expect in any compendious treatise.

It required an unusual equipment on the part of the author to produce a work of this kind, especially when, as a careful reading makes one realize, the treatment of the subject is so thorough that it leaves no encouragement to anyone who might entertain the possibility of retraversing the same field. This, of course, was to be expected. Dr. Guilday had already, by his other studies in American church history, acquired a control of sources and facts which makes him preëminently competent to handle such a work.

This *History of the Councils of Baltimore* deserves a much wider reading public than it would seem to invite. It is what it proclaims itself, a full record of the legislative assemblies of the Church held at Baltimore to enact canonical ordinances to govern all dioceses in our nation; but, in addition, the broad and true view which the author has taken of his subject makes of the work a manual for everyman, filled with information, and revealing in most interesting fashion not only what one may call the internal life of the Church, but also its relations to friend and foe without its pale. For many it will be rich in surprises as they read of the growth of the Catholic press, the statistics on education at various stages of the onward course of Catholic life, the fearless utterances of the hierarchy

years ago on the relations of Church and State, the fine, noble attitude consistently maintained toward prejudiced opposition, and many other items of interest which it is well for all of us to know and to remember. All who become acquainted with this highly creditable piece of scholarly workmanship will be sure to wish for it the wide popularity which it really merits.

JOHN T. CREAGH.

Brookline, Mass.

The Religious Background of American Culture. By THOMAS CUMING HALL. (Boston: Little, Brown and Company. 1930. Pp. xiv, 348. $3.00.)

The thesis of this valuable study may be briefly stated as follows: The fundamental religious basis of American culture is to be discovered, not in Puritanism, strictly so-called, but in Lollardy, derived through English Dissent. Hence the volume is divided into two unequal parts of which the first, and briefer, treats of the origins and development of the English dissenting tradition, while the second analyses that tradition at work in America.

The first part gives a valuable and penetrating analysis of the rise and significance of Lollardy, but it would seem that the author has rather overestimated both the influence and numerical strength of the movement. Further, the author certainly fails to differentiate adequately between the universal demand for a reduction of papal interference in the internal administration of English sees and the abuses of provision and the much less widespread influence of Marsilius of Padua and its separatist nationalism. It is unscholarly, if not absurd, to speak of Anglo-Catholicism prior to the Reformation. Anglicanism, like Gallicanism, is a product of the Reformation. Again, it is annoying to have the word "magic" applied to the Sacraments and it reveals a lack of understanding of their *modus operandi.*

In the second section, the author sets out to demonstrate that the influences which predominated in the cultural development of New England, and therefore of the United States, were not those of Anglican Puritanism or Continental Calvinism, but rather of Lollard and Dissenting Separatism. His analysis is provocative and plausible and certainly not without some foundation. His main argument is of real weight. Puritanism and Calvinism, he maintains, are dogmatic and ecclesiastical whereas the dissenting tradition is rather moral and congregational. Granting this, the evidence is decidedly favorable to his theory. Furthermore, the southern contribution to culture, though largely Anglican, was not devoid of Separatist leanings and in any case was not Puritan. His analysis of the Catholic

contribution, while not unsympathetic, is perhaps rather prone to understatement. However, the entire book is a real contribution to the cultural history of the United States and will well repay thoughtful perusal.

Denver, Col. A. M. TOWNSEND, O. P.

Selected Essays of J. B. Bury. Edited by HAROLD TEMPERLY. (London: Cambridge University Press. 1930. Pp. xxxiii, 249.)

There seems to be in the air a feeling that the works of the late Professor Bury should be complete and hence all his various minor lectures and essays are, apparently, being collected and published by degrees. This is a worthy compliment to a thoroughly competent historian and thanks are due to Dr. Temperly for this volume. Bury represents adequately the modern school of English historians, keen in analysis and open to correction, modest in their opinions and perfectly willing, on proof, to amend them. This is quite well shown in this volume wherein essays of different date show clearly changes of opinion, some of them so radical that their admission may well be taken as a sign of intellectual humility.

This volume falls into three sections: General Scope and Method of History; Freedom of Thought; Byzantine History. The longest article containing an account of the Roman Emperors between 976 and 1057, is also the earliest in date, the remainder being written between 1900 and 1926. They are all thoroughly provocative, especially that upon Cleopatra's Nose, in which he outlines his later historical principle, the theory of contingencies. He had held in his earlier days a more or less mechanistic theory. Now he protests that there should be no use of the *deus ex machina.* In other words, while he does not deny Divine Providence, he does specifically demand that the historian cannot make use of it in explaining the causes of things, that is strictly *qua* historian. Of course the danger lies in going so far as to deny any real causality. This, however, Bury does not do.

It is of great interest to read the Byzantine sketches. Whether the Eastern Empire was as thoroughly Roman as the author maintains may be questioned, but at least they show a fundamental Romanism which is too easily overlooked. We commend especially the essay on Darwinism and History. Dr. Bury, it seems to us, overvalues the effect of Darwin upon history, which, by the way, he deplores. It would seem that modern historians are more influenced by Hegel than by Darwin.

This thoroughly readable and thought-compelling volume is well edited by Dr. Harold Temperly, who has contributed a splendid introductory essay on the historical ideas of Professor Bury, which gains added weight from the undoubted ability of its author as an historian. Both the essays of Dr. Bury and that of his editor will well repay careful study.

Denver, Col. A. M. TOWNSEND, O. P.

Religion on the American Frontier: The Baptists. By WILLIAM WARREN SWEET. With a General Introduction by Shirley Jackson Case. (New York: Henry Holt and Company. 1931. Pp. ix, 652. $5.00.)

In this book Professor Sweet gives us the first of a series of volumes containing original sources for the history of Christianity on the American frontier. Since the history of religion in America is Professor Sweet's chosen field, in which he has already made an important contribution in his *Story of Religions in America*, one would expect to find his work on the Baptists well worth while, and this hope is fully justified.

This work is primarily a collection of source materials, and is divided into two unequal parts. Part One, covering a hundred pages, contains five chapters giving in clear, simple language a sketch of the Baptists in America at the close of the Revolution, followed by an account of their migrations westward and of the character of their work and problems on the frontier. Part Two, containing ten chapters and covering over five hundred pages, is a collection of "Documents Illustrating the Work of the Baptists on the Frontier." This imposing array of documentary materials consists of church records, autobiographical sketches, minutes of Baptist associations, church letters, documents relating to the anti-slavery movement, and materials pertaining to the Great Western Migration and Baptist Indian missions.

The source materials are of such variety and are selected with such judgment as to bring before the reader a splendid picture of frontier Baptists revealing both their weakness and their strength and depicting their characteristic qualities, organization, methods, and beliefs. The documents speak for themselves, and are a valuable addition to the history of the Baptists and of American Christianity, besides throwing much light on the social life of the frontier.

The mechanical make-up of the book is excellent, and typographical errors are few. A very useful bibliography is appended. Professor Sweet has rendered a real service in gathering these materials into convenient form in an attractive volume, and his book deserves a wide acceptance. The remaining volumes of the series will be awaited with interest, especially in view of the rather meager list of works of this character dealing with the religious history of the country.

W. F. DUNAWAY.

The Pennsylvania State College.

NOTES AND COMMENTS

The programme for the Toronto meeting of the American Catholic Historical Association (December 28-31, 1932) is now completed. Papers will be read by: M. Pierre-Georges Roy, Archiviste de la Province de Quebec; Dr. A. G. Doughty, Deputy-Minister of the Public Archives of Canada; Dr. James J. Walsh of Fordham University; Very Rev. Charles L. Souvay, C. M., D. D., Assistant to the Superior-General of the Congregation of the Missions, Paris, France; Rev. Gilbert J. Garraghan, S. J., Editor of *Mid-America*, St. Louis University; Rev. Samuel K. Wilson, S. J., Ph. D. (Cantab.), Dean of the Graduate School of Loyola University, Chicago, Illinois; Major the Rev. Ewen Macdonald, M. C., Alexandria, Ontario, Canada; Rev. Dr. Edwin J. Ryan, professor of Church history, St. Mary's Seminary, Baltimore, Md.; and Rev. Hugh J. Somers, Ph. D., St. Francis University, Antigonish, N. S. Through the courtesy of Professor Chester Martin, Ph. D., chairman of the committee on programme of the American Historical Association provision has been made for the sessions of the American Catholic Historical Association to be held in University College, University of Toronto.

With the publication in this issue of the REVIEW of Monsignor Day's essay on the Catholic Church in Contemporary Belgium and of Professor Strakhovsky's essay on the same subject for Poland, all the papers read at the Minneapolis meeting of the Association (December 27-30, 1931) have been printed. As announced in the July issue, Messrs. P. J. Kenedy and Sons of New York will publish this autumn all nine essays as Volume II of the *Papers of the American Catholic Historical Association.*

The Very Rev. Dr. Charles L. Souvay, C. M., an associate-editor of the REVIEW, who has been for the past decade President of Kenrick Seminary, Webster Groves, Missouri, has been appointed Assistant to the Superior-General of the Congregation of the Missions and has taken up his residence at their famous old house in the rue de Sévres, Paris.

André Piganiol, Chargé de Cours at the Sorbonne, is the author of a recent study, *L'Empereur Constantin* (Rider).

Fasciscule II of Dom Charles Poulet's *Histoire du christianisme* appeared in July under the title *Antiquité* (Beauchesne).

Students doing research work, as also Church historians in general, will be pleased to learn that a continuation of the monumental work of Conrad Eubel, O. M. Conv., *Hierarchia Catholica Medii et Recentioris Aevi*, giving the chronological series of popes, cardinals, and also the bishops of each

Catholic see throughout the world, is about to be published by Rev. Dr. Patrick Gauchat, O. M. Conv., an American Father. Fr. Eubel brought the list from 1198 down to 1592 (al. 1600), *i. e.*, from the pontificate of Pope Innocent III to the pontificate of Pope Innocent IX. Fr. Gauchat, who studied under the renowned historian Gustav Schnürer of the Catholic University of Fribourg (Switzerland), and received his doctorate in history and its auxiliary sciences in the same Catholic University, has been doing research work in the Vatican Archives for the past three years. He is about to publish the *Hierarchia Catholica*, vol. IV, which will contain the entire official list of the popes, cardinals and bishops appointed and created during the pontificates of Clement VIII, Leo XI, Paul V, Gregory XV, Urban VIII, Innocent X, and Alexander VII—in other words from 1592-1667. The demand for the continuation of Eubel's work by Church historians in general and students in the Vatican Archives in particular was so pronounced and continued that the Minister General of the Friars Minor Conventual, Most Rev. Alphonse Orlich (1924-1930), at first commissioned Rev. Dr. Sigismund Brettle, O. M. Conv., of the German Province to take up the immense task. After much intense work in the archives Fr. Brettle's health failed and Fr. Gauchat was commissioned in his stead.

The plan of Fr. Eubel is being carried out in general but with some minor changes and somewhat more in detail for the various prelates. Besides the extensive material contained in the Consistorial Archive of the Vatican documents, Fr. Gauchat is using also two other very important sources heretofore not used in the compilation of the *Hierarchia: Processus Episcoporum Congregationis Consistorialis et Datariæ* and the *Brevia Apostolica*. The *Processus* have scarcely been touched by those doing research work, and form a very important source for biographical points concerning the various bishops. Likewise documents of the Congregation of the Propaganda (founded 1622) will come into question during this fourth volume of the *Hierarchia*.

Elizabeth Schermerhorn, whose *Malta of the Knights* (Houghton and Mifflin, U. S. A., Wm. Heinemann, England, 1929) was the first history of the Knights of Jerusalem, now known as the Knights of Malta, to be published in English, is now engaged on a study of the European Commanderies, or feudal property given or bequeathed to this famous Order of Crusaders by pious Christian nobles, desirous of furthering the attempt to recover the Holy Sepulchre from the Moslems. Miss Schermerhorn's earlier book was based largely on researches in the Vatican Archives. The present one takes her more afield among the old feudal castles and twelfth-century churches and little fortified towns scattered through Spain, Southern France, Italy, and even Germany and England, once held by this powerful Order of Knights.

Among the contents of *Orientalia Christiana*, Vol. XXVI, no. 2, are: *La Vie di Saint Dosithée*, a critical text in Greek with French translation, by Pierre M. Brun; and *Les Jésuites en Syrie* (1831-1931), by G. de Jerphanion, S. J.

Within a short time Rev. Dr. Joseph Abate, O. F. M. Conv., will begin publishing in the *Miscellanea Franciscana*, edited at Rome by the Friars Minor Conventuals, a hitherto unpublished work of P. Hyacinth Sbaraglea, the learned author of the *Bullarium Franciscanum*, entitled *Scriptores Trium Ordinum S. Francisci ab anno 1650 ad annum 1750*, a continuation of Wadding's *Scriptores* which goes only as far as 1650. Besides editing Sbaraglea's work the editor of the *Miscellanea*, the above named P. Abate, will make numerous "Additiones" and continue Sbaraglea's manuscript down to 1800 (at least for the present).

Another work about to be published is the *Supplementum et Castigatio ad Annales Minorum* of Wadding, a posthumous compilation of the same learned Conventual, Hyacinth Sbaraglea. The publication will comprise two volumes of about 700 pages each, similar in format, type and paper to the magnificent new edition of Wadding's *Annales Minorum* now being published at Florence (to date eight vols.) by the illustrious P. Girolomo Golobovich, O. F. M.

The second number of the *Archivum Historicum Societatis Jesu* has appeared. The sections that will appeal most immediately to the general historian are those dealing with books about the Society and the Missions. There are more than seventy pages of reviews several of which deal with works interesting to the American historian. Of the *Lucubrationes* the first by P. del Portillo discusses the contention of P. La Torre that there existed a corrected edition of the Constitutions in 1568. P. del Portillo decides, with P. Uriarte, against any edition prior to 1570, except, of course, the original edition of 1558-59. An article by Father Miroslav Vanino of Sarajevo deals with "Philipp Riceputi S. J., Begründer des 'Illyricum Sacrum'," the great work in eight volumes which still remains the richest source of information on the Church in Jugoslavia. Father Vanino makes it clear that the material in the first six volumes which were published in 1751 and the following years, under the name of Daniel Farlati, is due to the researches of Riceputi, 1667-1742, at least in great part. All praise is given to Farlati for his painstaking work extending over 50 years, from 1723 to 1773: "Riceputi aber hätte wohl verdient auf dem Titelblatt genannt zu werden als Vater und Begründer des 'Illyricum Sacrum'." The third *Lucubratio* is a "Catalogus Patrum et Fratrum e S. J. qui in Missione Moluccana ab anno 1546 ad annum 1677 ad laboraverunt." Father Wessels of Nijmegen has collected all the available evidence concerning eighty-one missionaries of whom 43 were Portuguese,

15 Spanish, 8 Italian, 1 Belgium, 1 Dutch, and 13 of unknown nationality. Of four "Textus inediti" one deals with an early life of St. Stanislaus, another with an autograph letter of John Decker to Robert Southwell, a third with some unpublished letters of Frederick the Great written to Father Ricci and Father Ciofani between 1769 and 1774, a fourth with a letter written by the celebrated Franciscan missionary, Antonio Caballero de Santa Maria, concerning the friendliness of his relations both with the Jesuit and Dominican missionaries. The letter was written in 1662. Under the general heading of "Commentarii Breviores" are grouped several minor contributions. Father Schurhammer edits for the first time the autograph of Cardinal Contarini's letter of Sept. 3, 1539, in which the first mention is made of Paul III's approbation of the Society. Father Coemans brings together evidence to show that the determination to draw up written Constitutions was made in the very beginnings of the history of the Society.

The *Science and Culture Series* affords a unique example of undaunted Catholic progress during the recent months of deepest economic depression. The first volume of this series was issued shortly before Christmas, 1931. By the middle of September, nine months later, no less than eight volumes had made their appearance, which rapidly met with favorable recognition for their scholarly contents, popular presentation, and attractive appearance. Two of these are Scripture books: *The Memoirs of St. Peter*, by James A. Kleist, S. J., Ph. D., and *The Gospel Guide*, by William A. Dowd, S. J., L. S. Scrip.; three are in the field of social science: *A Christian Social Manifesto*, by Joseph Husslein, S. J., Ph. D., *The Unemployment Problem*, by Thurber M. Smith, S. J., LL. B., Ph. D., and *A Survey of Sociology*, by E. J. Ross, the latter book being intended as a complete basic text in what the Holy Father calls "Christian social science." In the natural science field the series has given us the volume on *Experimental Psychology*, by Hubert Gruender, S. J., Ph. D.; in the educational, we have *The Jesuits and Education*, by William J. McGucken, S. J., Ph. D.; and in the literary, *A Cheerful Ascetic and Other Essays*, by James J. Daly, S. J. Surely an impressive list for so brief a space of time. We are further assured that at this period at least eight or nine more books belonging to this series are in the publisher's hands. Among the first to appear will be, *The Question and the Answer*, by Hilaire Belloc; *The Forgotten God*, by the Most Rev. Francis C. Kelley, D. D., LL. D.; *St. Albert the Great*, by Thomas M. Schwertner, O. P., S. T. Lr., LL. D.; *History of the Church in the South American Republics*, by Edwin Ryan, D. D., and *Church Architecture: Building for a Living Faith*, by Frank Brannach. A great number of other volumes by leading scholars and by Catholic literary men and women are in preparation, so that this series is already

beginning to carry out the ideal of its editor, the Rev. Joseph Husslein, S. J., Ph. D., which is to make of it in all truth "A University in Print," representative of the best Catholic thought and expression.

The first volume of *Études carmélitaines, mystiques et missionnaires*, the work of an anonymous author, is a summer publication of Desclée, de Brouwer et Cie. Another addition to Grasset's collection, *Les grands ordres monastiques et instituts religieux*, is *La Trappe*, by Charles Grolleau and G. Chastel.

Two dissimilar publications appeared during July from the presses of E. Leroux. Volume II of the first part of Raffaele Pettazoni's *Bibliothèque historique des religions*, as translated from the Italian by R. Monnot, is entitled *La Confession des péchés*. Paul Olagnier is the author of the second work, *Les Jesuites à Pondichéry et l'affaire Maniapa (1705-1720)*, which is provided with an introduction by M. Martineau.

Two new books by American scholars which are of unusual importance for European diplomatic history in the mid-nineteenth century, are: Vernon John Puryear, *England, Russia and the Straits Question, 1844-56* (Berkeley, Univ. of California Press, 1932, pp. xvi, 481), and T. W. Riker, *The Making of Roumania: a Study of an International Problem, 1856-66* (London, Oxford Univ. Press, 1931, pp. 600).

The great originality of Professor Puryear's work, which is based almost entirely upon original manuscript material, is his emphasis upon economic factors in the development of the Eastern Question. He believes that England's policy was largely determined by her commercial expansion in the Levant and by the fact that Turkey was a better customer than Russia. Economic motives, more than diplomatic ones, caused the Crimean War, and by that war England won commercial supremacy in the eastern Mediterranean, if nothing else.

Professor Riker, after extensive studies in the archives of Paris, London, and Vienna, has written what may long remain the classic study of a national unification contemporaneous with that of Italy and Germany, which has too long been completely neglected but which should receive its due importance now that Roumania has become one of the strongest powers of eastern Europe.

Two works of recognized value have added volumes to their series. Fasciscules 35-36 of the *Dictionnaire d'histoire et de géographie ecclésiastiques* were published during June by Letouzey et Ané. They continue the collection from "Basile" to "Bavière." Volume X of Henry Bremond's *Histoire littéraire du sentiment religieux en France*, entitled *La Prière et les prières de l'ancien régime*, continues the story of religious sentiment in France. The collection, when completed, will trace the

history of that sentiment from the end of the Wars of Religion to the present day.

The July number of the *Revue d'Histoire Ecclésiastique* contains an enlightening essay by Father J. M. Frochisse, S. J., on the origin of the eucharistic fast, in which the conclusions of some leading English theologians are discussed. Father Frochisse holds that the traditional opinion which sees the origin of the eucharistic fast in the third century has no historical foundation. He places its general acceptance about the year 400.

The history and curious destiny of Pierre de Marca is narrated by François Gaquère in *Pierre de Marca 1594-1662: sa vie, ses oeuvres, son gallicanisme* (Lethielleux). The hero of this volume was born in the Calvinist district of Bearn, and died Archbishop of Paris. Between those two dates he acted as a magistrate, became the father of a family, entered Holy Orders, and finally was elevated to the highest ecclesiastical position in France.

A member of one of the French religious orders, who signs herself merely E. M. DuL., is the authoress of *Une grande chrétienne, Madame Elisabeth de France, soeur de Louis XVI* (*1764-1794*) (Perrin). This two-volume work follows the unhappy Princess of France from her birth to her untimely end on the guillotine. The daily life of the French royal family at Versailles until October, 1789, then in the Tuileries and latterly in the Temple is carefully and minutely described. It is the result of careful research, and provides a worthy addition to the literature centering about the court of Louis XVI.

As part of the collection *Les Maîtres d'une génération*, Bloud et Gay have recently published two biographies: the first, *Monseigneur Julien* by Charles J. Alleaume (160 pp.), and the second, *George Fonsegrive* by Paul Archambault (150 pp.). The subject of the first of these two books was the well-known Bishop of Arras and member of the French Institute.

Biographies of varying interest appearing during the summer months were: *Anna du Rousier, religieuse du Sacré Coeur, 1806-1880*, by Madeleine d'Ernemont (Beauchesne); *M. Edouard Poppe* (*1890-1924*), *Prêtre*, by the Abbé O. Jacobs (Lethielleux); *Vie de Saint Camille de Lellis*, by Rev. Santio Cicatelli (Desclée, de Brouwer et Cie); and *Le Cardinal Pierre d'Ailly, chancelier de l'Université de Paris, évêque du Puy et de Cambrai*, by Louis Salembier (A. Salembier).

Two closely related studies concerning national aspects of Catholic life will be of interest to Catholic historians in general. R. P. Delattre is the author of *La Vie catholique en Allemagne* (Edit. Spes). The other,

L'Église catholique en France (Mercure de France), is the work of an anonymous author.

In spite of the loss of many of his books, notes and documents during the recent uprising in Spain, Father Z. G. Villada, S. J., has been able to complete the second volume of his *Historia Eclesiastica de España* which is now in press.

A well-prepared *Bibliografia Hispànica de Ciències Historico-Eclesiàstiques* (1931) appears as fasc. 2 of Vol. VIII of *Analecta Sacra Tarraconensia* (Biblioteca Balmes, Barcelona).

Wilhelm Stammler has published (Berlin, De Gruyter) the first part of his *Verfasser-Lexikon des deutschen Mittelalters*, which will be completed in thirty parts of 320 columns each. All the German writers of the middle ages will be treated in this valuable addition to our biographical dictionaries. Each biography will contain the complete list of the manuscripts of each writer, the various editions of the same, and other important information.

The publication of the new edition of the German encyclopedia, *Die Religion in Geschichte und Gegenwart* (Tübingen, J. B. Mohr) is now completed, the fifth and last volume containing articles from S to Z. A detailed index of the five volumes will soon be published.

Band LI, heft 1-2, of *Zeitschrift für Kirchengeschichte* includes: "Die Auferstehung Jesu Christi und der Anfang der Kirche," by Ernst Fuchs; "Bardesanes von Edessa in der Überlieferung der griechischen und der syrischen Kirche," by Heinrich Schaeder; "Die Lateransynode von 649," by Erich Caspar; "Die Verarbeitung von Luthers *Supputatio Annorum Mundi* in der von Veit Dietrich herausgegebenen," by Peter Meinhold; "Oberhofprediger Marperger in Briefen an A. H. Francke," by Theodor Wotschke; "Ein Schlaglicht auf den Artikel: Textschichten in der Regel des H. Benedikt," by O. Gradenwitz; and "Zu Gregors von Elvira Schrifttum und Quellen," by Hugo Koch.

Band XXIII of *Quellen und Forschungen*, des Preussischen Historischen Instituts in Rom, contains "Die Aufrufe Gerberts und Sergius' IV für das Heilige Land," by Carl Erdmann; "Analekten zur Geschichte des Reformpapsttums und der Cluniazenser," by Johannes Ramackers; "Zum *Regestum super Negotio Romani Imperii* Innocenz' III," by Helene Tillmann; "Benevent als Territorium des Kirchenstaates bis zum Beginn der Avignonesischen Epoche," by Otto Vehse; "Die Konstantinische Schenkung in der abenländischen Literatur des ausgehenden Mittelalters," by Gerhard Laehr; "Martin V und Bologna (1428-1429)," by Karl A. Fink; "Die Instruktion der Kaiserlichen Bevollmächtigten in Rom

(Kardinal von Trient und Diego Hurtado de Mendoza) für Aurelio Cattaneo (Dec. 17, 1547)," by Gottfried Buschbell; "Zur kirchenpolitischen Lage in Österreich beim Regierungsantritt Franz' II," by Leo Just.

The firm of Herder has recently issued a series of sermons, addresses and conferences given by His Eminence Cardinal Faulhaber under the title, *Rufende Stimmen in der Wueste der Gegenwart.* While of a theological and apologetical nature, all these eloquent papers have a marked historical tone. One, on the Eucharistic Congress at Chicago (1926), deserves wide reading by American Catholics. The whole of the third section of the volume is devoted to an historical retrospect of Catholic progress from the days of the catacombs to the present.

Mr. J. G. Lockhart's *The Peace Makers, 1814-1815* (London, Duckworth, 1932) is a brilliantly written study of the Congress of Vienna and its leading figures—somewhat marred by a violent prejudice against Prince Metternich (whose "conceit," the author remarks, "sometimes soared to blasphemy").

Professor Henri Pirenne's monumental Bibliography of Belgium History, the last edition of which appeared in 1902, has now received a long-desired third edition (*Bibliographie de l'histoire de Belgique. Catalogue méthodique et chronologique des sources et des ouvrages principaux relatifs à l'histoire de tous les Pay-Bas jusqu'en 1598 et à l'histoire de Belgique jusqu'en 1914*, published with the coöperation of H. Nowé and Dr. H. Obreen, Brussels, Lamertin, 1931, pp. viii, 440). The new edition more than maintains the admirable standard of its predecessors, and, it will be noted, its scope has been extended to cover the period from 1830 to 1914.

Another indispensable tool of the historian has recently appeared in its ninth edition: the Dahlmann-Waitz *Quellenkunde der deutschen Geschichte* (ed. by Hermann Haering and others. Leipzig, Koehler, 1931, pp. xl, 992). Thanks to various devices for condensation, the number of titles listed has been vastly increased, especially in the fields of constitutional and economic history.

Deutschland vor der Reformation: eine Zeitenwende, by Willy Andreas, is a recent publication of the Deutsche Verlags-Anstalt, Stuttgart, pp. 644.

The difficulties of Napoleon's reconciliation with the Holy See are aptly treated by Abel Dechêne in his *Contre Pie VII et Bonaparte* (Firmin-Didot et Cie.).

One of the last works of René Bazin, whose recent death robbed French literature of a pen that has done mighty work, was *Pie X*, which appeared about the first of August as part of the *Collection Hier et Aujourd'hui*, published by Flammarion.

Historians, both Catholic and non-Catholic, will welcome with respectful and with very genuine interest the publication of the historical essays of His Holiness Pope Pius XI: *Scritti storici* (Florence, 1932, pp. xlvii, 364).

Interesting sidelights upon the history of the Holy See during the nineteenth century are furnished by two recent publications. Comte Edgard de Barrol writes concerning *Les Zouaves pontificaux, 1860-1870* (Librairie du Dauphin), while volume I of Charles Benoist's *Souvenirs* (Librairie Plon) deals with *Léon XIII, Crispi, Bismarck.*

The *English Historical Review* for July prints some letters from the Florentine archives which amplify the references in the English State Papers to the career of Sir Anthony Standen, and especially to his endeavor to promote the conversion of James I and his queen.

His Majesty's Stationery Office has issued a *List of Certain Official Inventories of the Ancient Monuments and Historic Buildings of Great Britain* (pp. 16), which contains references to the abbeys and priories.

The contents of the *Bulletin of the John Rylands Library* for July include a study of the Etruscan Influence on Roman Religion, by R. S. Conway; Two Lives of Archbishop Chichele, with an appendix containing an early book-list (c. 1440) of All Souls College, Oxford, by H. J. Fleure; and a Fragment of a Witham Charterhouse Chronicle and Adam of Dryburgh, Premonstratensian and Carthusian of Witham, by E. Margaret Thompson.

Among the pamphlets recently issued by the Catholic Truth Society are: *Two Victorian Priests* (Fathers Faber and Watts-Russell), by Dame Una Pope-Hennessy; the *Order of St. Ursula*, anonymous; *Renaissance and Revolt*, by Mother Keppell; and *How We Got the Bible*, by Hilaire Belloc.

The Irish Manuscripts Commission has published the *Register of Chapter Acts of the Hospital of St. John of Jerusalem in Ireland* (1326-1339), edited from the Bodleian MS. Rawlinson B. 501, by Charles McNeill (Dublin, Stationery Office, pp. 172); an important contribution to Irish medieval history.

In the July *Dublin Review* an article on the Spanish Revolution, by Sir Charles Petrie, admirably summarizes the antecedents and present prospects of the revolutionary movement, and indicates the attitude of the Revolution to the Church. An article on the Symbolism of the Celestial Rose will be of interest to Dante scholars. The thesis defended is that "in the Celestial Rose appear only those figures which are essential to the outline of the history of the passage of the human race from the state of sin, into which it was cast by the sin of Adam, to salvation." The historian interested in the Reformation period will find a valuable article

on Richard Creagh, Archbishop of Armagh, 1515-1585. The Lord Clonmore's paper on the Eucharistic Congress in Dublin deals not with the historical fact of the Congress but rather with the history of the doctrines illustrated by all Eucharistic Congresses.

The June number of *Studies* is rich in interest for the Church historian. Father Thurston treats refreshingly of St. Paschal Baylon, Patron of the Eucharistic Congress. A particularly suggestive study of the "Fall" of the Roman Empire is made by Prof. Michael Tierney in "The European Background of St. Patrick's Mission." Father Aubrey Gwynn in an article on the First Irish Priests in the New World brings together some interesting details of such early missionaries as Father Thomas Fihilly (Field) who sailed for Brazil in 1577, Father Andrew White who came to Maryland in 1634, and Father John Stritch who worked in the West Indies. Nesta de Robeck tells once more the fascinating story of the Blessed Oderico di Pordenone (1285-1331), the hero of a fourteenth century journey to Peking and back. Dr. P. W. Browne sketches in brief the history of the Catholic University of America. Christopher Dawson writes on the Dark Ages and Ireland.

The first series of the *Publications* of the Institute of Medieval Studies of Ottawa is entitled *Études d'histoire littéraire et doctrinale du 13e siècle*. The publication is in the hands of J. Vrin, Paris.

The recent appointment of the Most Reverend George Weld, S. J., D. D., to the See of Georgetown, British Guiana, S. A., recalls the fact that the new bishop is a descendant of Thomas Weld of Lulworth, whose son Thomas, later Cardinal Weld, assisted at the consecration of Bishop Carroll at Lulworth. Bishop Weld is also related through his mother (Frances Walmesley) to Bishop Walmesley who consecrated our first bishop on August 15, 1790.

At its mid-year meeting, May 31, the Iowa Catholic Historical Society elected William Riley president, to succeed the late Martin J. Wade.

Bulletin No. 10 of *Progress of Medieval Studies in the United States of America* gives an informing survey of the work of the Mediaeval Academy, records the many activities in the field of medieval history, including those of Canadian scholars, and prints among the obituary notices a minute on the late Bishop Shahan, prepared by Drs. James H. Ryan, J. D. M. Ford, and Lynn Thorndike.

As an additional note to Dr. Schaefer's review of Holand's *Kensington Stone* in this issue of the REVIEW, attention should be called to Dr. Schaefer's article on the same subject in the *Acta et Dicta* (St. Paul, Minn., Vol. II, 1910, pp. 206-11). This reference is missing in Holand's bibliography.

Contributions to Education, No. 543, of Teachers College, Columbia University, is Dr. Donald G. Tewksbury's study of the *Founding of American Colleges and Universities before the Civil War*, with particular reference to the religious influences bearing upon the college movement (pp. 254).

The *Records* of the American Catholic Historical Society of Philadelphia, for March, prints the first of Miss Elizabeth S. Kite's contributions of documents on George Washington and the French Engineers, Duportail and Companions; continues the story of the Redemptorists in America, by the Rev. John F. Byrne, C. SS. R., the present chapter giving the story of the Venerable Bishop Neumann; and concludes the Rev. Patrick J. Dignan's account of Peter Anthony Malou, Patriot and Priest, 1753-1827.

Salesianum for July discusses Lourdes as seen by the eminent medical authority, Dr. John J. A. Sherry; contains an article on the Polish Immigrant, by the Rev. Joseph S. Swierczynski; one on the Government and the Church in the United States in Wisconsin, by Raymond F. Jaekels; an appreciation of St. Albert the Great, by Claude P. Zens; and resumes Dr. Peter L. Johnson's series of Letters to Bishop Henni, written by the Rev. Joseph Mueller, general secretary of the Ludwig-Missions Verein of Munich.

The April issue of the *Harvard Theological Review* contains four papers on the Serabit Expedition of 1930, one of which, by the Rev. Dr. Romain F. Butin, of the Catholic University, concerns the Protosinaitic Inscriptions. There are also Notes on the Biblical Papri at the University of Michigan, contributed by Campbell Bonner.

A valuable bibliographical note in the August number of the *Hispanic American Historical Review* is one on the Mier Archives, contributed by Lota M. Spell. This collection, which has lately come into the possession of the University of Texas, numbers about 1000 folios of the papers of an ecclesiastic whose turbulent career led him eventually to Philadelphia where he became involved in the Hogan schism. Mier's part in this controversy has, according to the contributor's introduction, heretofore escaped the historian's notice.

Father Francis Borgia Steck has written for the July issue of *Mid-America* a valuable paper on Neglected Aspects of the De Soto Expedition. He holds that De Soto went to Florida, not animated merely by a vulgar thirst for gold, but to find an outlet, by way of the Mississippi, into the Pacific; to establish a colony, and to convert the Indians. While one can find no trace in any of the contemporary accounts of the Northern Passage having been in his mind (and Father Steck admits as much), there can be no question in the mind of anyone who has studied

the documents about the validity of the two other points. And he is entirely justified in his defence of the character of De Soto. Many who have not examined the facts have glibly echoed the criticisms of Oveido and Las Casas. Father Steck shows once more how it was the habit of that good but immoderate man, Las Casas, to speak wholly at random. Yet he is still taken as an impeachable witness against the *Conquistadores*. Father Steck's is a careful and acute study of a misunderstood period of American history. This same periodical also prints a translation, by Father Bernard A. Hausmann, S. J., of the article, "The Columbus problem: a Study in Modern Historiography," by the late Father Bernard Duhr, S. J., which appeared in *Stimmen der Zeit*, CXX, 1930, pp. 195-207.

The second number of *Church History*, June, contains a study of the Parable of the Tares as the Proof Text for Religious Liberty to the End of the Sixteenth Century, by Roland H. Bainton; an appraisal of the Rev. Thomas Bradbury Chandler in the Light of His (unpublished) Diary, 1775-1785, by Frank Gavin; and a report of the Church Deputation to the Orient, by Shirley J. Case.

Last March appeared the first number of the *Pacific Historical Review*, to be issued quarterly by the Pacific Coast Branch of the American Historical Association as a medium for the recounting and interpreting the story of the Pacific Basin—North and South America and their islands, Hawaii, Australia, China, Japan, Asiatic Russia, etc. The June number is devoted to papers read at the annual meeting of the Pacific Coast Branch. Among these the following titles are noted: "History and the Fall of Rome," by R. F. Arragon; the "Popes and the Twelfth Century Renaissance," by Paul B. Schaeffer; "Cromwell and the Anabaptists during 1653," by C. Eden Quainton; and the "Reputation of James Anthony Froude," by Andrew Fish who does much to rescue the fame of this historian. According to this author Froude's "real weakness . . . is that he exaggerates the importance of Protestantism to human progress."

The Smithsonian Institution will shortly publish, in the original Spanish with an English translation, *Primera Parte del Compendio y Descripción de las Indias Occidentales*, a work on the Indies by the Carmelite friar, Antonio Vásquez de Espinosa, which was found in the Vatican Library.

BRIEF NOTICES

AERTNYS, JOSEPH, C. SS. R., *Theologia Moralis secundum Doctrinam S. Alfonsi de Ligorio, Doctoris Ecclesiae.* Editio duodecima recognita, aucta atque ad Codicem Juris Canonici accomodata a C. A. DAMEN, C. SS. R., J. C. D. (Taurinorum Augustae, sumptibus et typis Domus Editorialis Marietti, 1932, Tom. I. pp. 763, Tom. II, pp. 803.)

The value and popularity of the well known work on moral theology of Father Aertnys, revised by Dr. Damen, Professor of Moral Theology in the Pontifical Seminary of the Propaganda, Rome, is evidenced by the fact that it has reached its twelfth edition and fourth since the New Code. The former edition of three thousand volumes was exhausted in the short space of three years.

Among other features, the present edition has embodied in its text the latest responses of the Pontifical Commission for the Authentic Interpretation of the Canons of the New Code. The student of moral theology will find also of practical value the Index Canonum at the end of the second volume. This index is made up of a list of all the Canons, from 1 to 2,414 with a reference to the paragraph wherein each Canon is discussed, rendering this work valuable both as a moral theology and a commentary on canon law.

Modern topics such as "Birth-control" (Vol. II, 894) will be found treated in this edition with quotations from the Encyclical, "Casti Connubii," 1930, of Pope Pius XI, and with an allusion to the Anglican Convention in the Lambeth Palace in London, 1930.

Confessors would probably welcome a more lengthy discussion on the censure of abortion so as to include a more detailed treatment of the difficult question of "cooperatores" such as druggists, anaesthetists in the case of illicit operations, etc., in reference to their incurring the censure.

This edition of Aertnys-Damen Moral Theology is a valuable addition to the science of moral theology and will receive, we feel, even greater acclaim than its predecessors. (V. L. BURNS.)

A Quarter Century of Learning, 1904-1929, as Recorded in Lectures Delivered at Columbia University on the Occasion of the One Hundred and Seventy-Fifth Anniversary of its Founding. (New York, Columbia University Press, 1931, pp. vi, 380, $3.50.)

"To survey the progress of university learning during the time from 1904 to 1929 throughout the world seemed an appropriate project in celebration of Columbia University's life of one hundred and seventy-five years." Thus states Dixon Ryan Fox, Ph. D., in the introduction to the seventeen lectures which make up this handsome souvenir volume. For the A. B. of twenty-five years ago who, unless he be a wizard, has not been *au courant*, as well as for his bewildered successor and for the cultured reader, these solid, scholarly lectures constitute a review which probably will not restore our former assurance, but certainly will chasten our judgments on university education. (T. J. MCGOURTY.)

BARRETT, JAMES FRANCIS, *Elements of Psychology.* (Milwaukee, The Bruce Publishing Co., 1932, pp. 419.)

This book does not differ greatly from author's *Essentials of Psychology for Nurses.* Some new matter, *e. g.*, a chapter on Reflex Action has been added.

For the most part the text is well written but parts of the book lack originality. Dr. Thomas V. Moore's *Dynamic Psychology* is frequently quoted sometimes at considerable length. There are times when the text is a bit confusing. On page 24 after giving the 'simple reaction time' for various stimuli the author quotes, from Dr. Moore's *Dynamic Psychology,* a paragraph which refers to 'reflex' not 'simple reaction time'. In the chapter 'Habit' he uses the term 'reflex' too broadly though not more so than is found in some modern textbooks.

The chapters Feelings and Emotions; Habit; Character; and The Psychology of Learning, contain much that is especially suited for beginners in psychology and for students not specializing in the subject. (J. EDWARD RAUTH.)

BROSCH, HERMANN JOSEF, *Der Seinsbegriff bei Boethius.* Mit besonderer Beruecksichtigung der Beziehung von Sosein und Dasein untersucht. [Philosophie und Grenzwissenschaften. Schriftenreihe, herausgegeben von Innsbrucker Institut fuer scholastische Philosophie. LV Band, 1. Heft.] VIII u. 121S. (Innsbruck, Felizian Rauch, 1931.)

This is an original study of the term 'esse' as used by Boethius. The author neglects all mediaeval commentaries going directly to the texts of Boethius, in order to find in what precise meaning Boethius uses the term 'esse.' For this purpose he studies particularly the *Consolatione Philosophiae* and the *Opuscula Sacra.* It is a bit of pioneer work which leads the author to the conclusion that 'esse' is to be understood as meaning 'essentia.' Boethius can no longer be considered the first pre-Scholastic to make a sharp distinction between essentia and existentia. If the Middle Ages so honor him it is due to their misunderstanding Boethius. For theology this study is of interest, because Brosch shows that neither in his ethical writings nor in his theology does Boethius identify essence and existence in God. The only case of identification is that of individual essence and form and that of substance and 'essence-predicates.' Esse is essentia. In this result he agrees with Roland-Gosselin. It would seem that this study was inspired by Pelster's verdict, that Boethius incorrectly understood has had more bearing on the real distinction between essence and existence than Avicenna's 'possibile' and 'necessario esse.' (A. W. CENTNER.)

DUFOURCQ, ALBERT, *Études d'histoire religieuse.* Préface de Georges Goyau de l'Académie Française. (Paris, Librarie Plon, 1932, pp. xxii, 316.)

If this book stopped short at the end of the preface, it would still be a fitting tribute to a great teacher, and also a valuable treatise for young teachers. M. Goyau has painted a portrait of his friend in his own exquisite manner, but has drawn his colors from the cherished memories written down for him by former students. The sixteen papers that follow have unusual

merit; arranged in order from the third century to the twentieth, they are sufficiently limited in scope and definite in character to be thoroughly documented, carefully thought out and well written. Among the interesting subjects are: Franco-German Relations and the Bishop of Rheims at the End of the 10th Century, the Second Disagreement between Boniface VIII and Philip the Fair (one of its causes), Quarrels over One Bishopric on the Eve of the Reformation, An Episode of the Terror in the Basque Country. Not least of the scholarly attainments reflected in these pages is the simple forgetfulness of self. (MARY T. LOUGHLIN.)

DUPLESSY, CANON E., *Cours de Religion, en forme de petits prônes.* (Paris, Pierre Tequi, 1932, pp. vii, 160, 6 francs.)

A charming little book indeed, well written and very instructive. Canon Duplessy's course in religion will comprise three books: 1. Dogma; 2. Morals; 3. The Sacraments. Four-minute sermons for each Sunday of the year on God, Jesus Christ, the Church, and the Last Things form the matter of the present instalment. These sermons may be read, delivered, or developed. The book, which is a valuable contribution to the long list of French spiritual books, is noteworthy for its clear subdivisions: it will prove to be a real help to priests and Sunday-school teachers. Canon Duplessy is to be congratulated for his method of presentation. (PAUL A. BARRETTE.)

FAŸ, BERNARD, *George Washington: Republican Aristocrat.* (Boston, Houghton Mifflin Company, 1931, pp. xvi, 297, $4.00.)

In a style characteristically Gallic, M. Faÿ presents a new pen portrait of Washington in which his noble figure stands forth sharply delineated, unencumbered with details and anecdotes which while interesting in themselves often blur the picture. Though he has seen some hitherto unused sources the author offers few new facts; his aim is rather to reach a better understanding. In this he is successful.

The first chapter is a fine short description of the feudal Virginia society of the eighteenth century from which M. Faÿ shows that both heritage and environment destined Washington to be a Republican Aristocrat. The author pauses over Washington's boyhood only long enough to indicate how his training emphasized the forces of heritage. At greater length and most interestingly does he describe Washington's experiences on the frontier, and this chapter is particularly worth-while for the very full and fair study of the Jumonville episode. In this chapter, significantly entitled "The Washington Legend" he also indicates how the disappointments and defeats that Washington thought were ending his career brought him, if not fame, at least publicity, preparing him also for the great part he was to play.

The next chapter, "At Home," describes his life at Mount Vernon, and also his great loves—Sally Fairfax and Politics. But in describing Washington's life at Mount Vernon in these years it seems to the reviewer that M. Faÿ has placed undue emphasis on the recurrence of the word "alone" in Washington's diary. Considering that this diary is just a record of the daily experiences on the plantation, his own comings and goings, the arrival and departure of guests, and considering further that there were many visitors

the word "alone" would seem to mean merely that there were no visitors. Therefore, the inference in the statement: "He noted in his diary sometimes during a whole week that he had remained at home *alone* (italics author's) although Martha Washington was living under the same roof and in the same house" seems unjustifiable.

Washington in the Revolution is shown as the one man fitted by his personality and determination to overcome the deficiencies in men, materials, and civil authority. The final chapter covers Washington's life from the Revolution to his death. The Convention of 1787 is passed over quickly as are the problems of the presidency except those actions and resolves by which he gave his country a strong government. Genêt's mission and Jay's treaty are given a proper interpretation that shows Washington's dread of mobocracy, his desire to avoid war, and his determination to get the Western posts. In these last two chapters Fay approaches hero-worship, but always manages to avoid it in time.

There are five portraits and three maps, an index, and a bibliography; the sources, however, are more completely indicated in the notes which are placed at the end so as not to impede the flow of an interesting story that not only pleases but really contributes to a better understanding of the man, Washington, and his work. (P. RAYMOND NIELSON.)

GAUCHAT, PATRICK, O.M.Conv., *Cardinal Bertrand de Turre, Ord. Min.: His Participation in the Theoretical Controversy Concerning the Poverty of Christ and the Apostles under Pope John XXII.* (Rome, Tipografia Poliglotta Vaticana, 1930, pp. xv, 111.)

This study which was submitted to the Faculty of Philosophy and Letters of the University of Fribourg for the doctor's degree, is devoted chiefly to the public life of Cardinal Bertrand de Turre and his activity in a controversy which agitated theologians of the Franciscan and Dominican Orders in the fourteenth century. The origin of the controversy is briefly but ably presented in the first chapter and lays the background for the succeeding episodes during this stormy period in the history of the Minorites. The sketch of the Cardinal himself is well done despite the fact that too little is known about his whole life. (CHARLES DALEY, O.P.)

GEORGES, EM., *Ame de Prêtre.* (Paris, Pierre Tequi, 1932, pp. vi, 242.)

The title of this book is somewhat misleading; the reader would expect a treatise on the holiness of priesthood. Nevertheless, Father Jalaber, Eudist, whose biography is written under the above caption, is a priest who has lived the life common to all priests but has raised it to an extraordinary degree of sanctity. His home life, student days, friendships, different duties fulfilled, the active part he played during the World War, the vast knowledge he acquired through serious study and extensive travels, are all related in a most sympathetic manner. Friends who have known, admired and loved Father Jalaber will welcome this biography as a living testimony of his sincerity throughout the different stages of his life. The author, Father Georges of the same Congregation, has included several letters which fully describe the priestly character of Father Jalaber. (PAUL A. BARRETTE.)

GEYL, P., *The Revolt of the Netherlands, 1555-1609.* (London, Williams and Norgate, 1932, pp. 310.)

Here, almost for the first time, the results of two generations of Dutch scholarship are presented to English readers, too much accustomed to take their views of the Netherlands' struggle against Spain from the highly colored but utterly biassed and uncritical pages of John Lothrop Motley. The author, while glorying in the heroism and the achievements of his fellow countrymen, reduces the rôle of William of Orange and the Calvinist minority of the Dutch people to their just proportions: and he has made every effort to be fair to the Spaniards, to the southern Netherlanders, and to the great Catholic element in the northern provinces. (R. H. LORD.)

HAGEDORN, EUGENE, O.F.M., *The Franciscans in Nebraska.* (Humphrey and Norfolk, The Humphrey Democrat, 1931, pp. 572, $6.00.)

In addition to the subject matter indicated by the title, this book includes a preface of one hundred and seventy pages entitled "Historical Sketches of Mid-Nebraska," by Francis M. Dischner. A vast amount of material, of unequal value, has been collected from a wide variety of sources—church records, directories, letters, newspapers and personal reminiscences, and is here reproduced at length. Consequently, the work takes on more of the character of a historical scrap-book than a history; as such, it will probably be treasured in the locality with which it deals, but will scarcely have a wider appeal. The make-up of the book is excellent. (F. A. MULLIN.)

HARLOW, RALPH VOLNEY, *The Growth of the United States.* Revised edition. (New York, Henry Holt and Company, 1932, pp. xv, 872.)

Three additional chapters, continuing the story of American national development from 1925 to January of the present year is the principal contribution of this revision of Professor Harlow's eminently readable text. It remains an excellent guide for the lecturer on American history. (J. J. M.)

HAYES, CARLTON, J. H., MOON, PARKER THOMAS, and WAYLAND, JOHN W., *World History.* (New York, Macmillan, 1932, pp. xviii, 912.)

This is a textbook, intended primarily for students in secondary schools. The prime requisites for such a book are accuracy, clarity and impartiality. These qualities are reflected definitely in the arrangement of the material, and in the treatment of topics open to dispute. A striking example is to be found in the account of the League of Nations, especially in the summary of its important results in the preservation of peace. It is evident that the sympathies of the authors, whose other published works have revealed them as liberal thinkers in the field of international relations, are with the League, but the very restraint with which they let the facts speak for themselves is impressive. This sense for international liberality dictates the general plan of the book, which endeavors to cover history from the beginnings of civilization down to the present time.

Naturally, details have been submerged in painting such a large picture, and some of the generalizations might be qualified. But in the main they are well established. More space might profitably have been devoted to the effect

of the fine arts, including literature, upon the development of human culture; but after a sympathetic treatment of the Renaissance, the arts seem to be forgotten. Perhaps the authors felt that, since adequate discussion of their significance is impossible in a work of this scope, it would be better to omit any analysis of modern literature, painting or music. Yet history has been made by them to a great degree. It would be ungracious, however, to dwell upon what has been omitted in this volume. The wonder is that so much has been put in, with an impartiality which will make the book acceptable to students of whatever creed or race. (ARTHUR HOBSON QUINN.)

HICKS, JOHN D., *The Populist Revolt: A History of the Farmers' Alliance and the People's Party.* (Minneapolis, The University of Minnesota Press, 1931, pp. xiv, 473.)

Measured by the years of their political prominence the Farmers' alliances and the People's Party were short-lived. The significance that attaches to the movement that prompted these organizations is due to the fact that it was at once the climax of several attempts to form social and political groups determined to remedy the conditions that throttled agrarian prosperity, and was one of the strongest impulses to that progressive movement of the twentieth century which so notably extended the range of public participation in government, and so definitely established the principle of governmental control of essential economic services.

This important social-political movement Dean Hicks has treated so well that his study promises to be the definitive history of the Populists. Basing his findings upon thorough research, the author has also approached his subject with a nice detachment and "complete good humor" assuring the soundness of conclusions and a sympathetic presentation of even the wildest schemes of the disgruntled farmers. Short sketches of the striking personalities: Weaver, Donnelly, Macune, "Sockless Jerry" Simpson, Mary "raise less corn and more *Hell*" Lease, "Bloody Bridles" Waite, "Pitchfork Ben" Tillman, "Calamity" Weller, Senator Allen, "straight as a pine tree" Tom Watson, and a score more give a familiar touch to the pages as do the thirteen portraits and the numerous reproductions of campaign songs and posters.

There are several appendixes giving the demands of the farmers and the party platforms, an exhaustive annotated bibliography, and a good index. (P. RAYMOND NIELSON.)

JACKS, L. V., Ph. D., *La Salle.* (New York and London, Charles Scribner's Sons, 1931, pp. 282.)

Rene Robert Sieur de La Salle for many years had traveled about the Great Lakes region dreaming of creating an empire for France. Thus he formed the plan of building forts along the Mississippi, exploring it to the sea, planting colonies, controlling the Indians and securing a monopoly on the fur trade. In this book the author traces this ambition from its conception to the end of the trail at the mouth of the Mississippi. One after another the events of La Salle's crowded life, clothed in a delightful literary style, are treated with historical precision. La Salle believed in a vision and made it come true. The author has caught the spirit of La Salle and has given us a vivid portrayal of one of history's most fascinating characters. (FRANCIS J. GUY.)

JOHNSON, ALLAN CHESTER, and VAN HOESEN, HENRY BARTLETT, editors, *Papyri in the Princeton University Collections.* (Baltimore, The Johns Hopkins Press, 1931, pp. xxiii, 146.)

This is the tenth of a series in archaeological studies conducted by Johns Hopkins University. Princeton University Library shares the distinction with Michigan and Cornell universities of having an unusually unique collection of Greek papyri. This was initiated in 1921 by the late Professor Francis W. Kelsey, who arranged for the joint purchase of papyri by the three American universities together with the British Museum and the University of Geneva. The Princeton collection was later enlarged by the Robert Garrett deposit of manuscripts and papyri. This scholarly description, edited by Professor Johnson of Princeton and Dr. Van Hoesen, librarian of Brown University, deals chiefly with fourteen documents, the registers of taxes levied at Philadelphia during the latter part of the reign of Tiberius, from 24 to 40 A. D. They yield no new information about the nature of the various taxes, but will throw some additional light on the methods of collecting the *syntaximon.* The painstaking paleographical research on these hitherto unpublished records, fragmentary, worm-eaten and faded, will be appreciated best by the savant. (CHARLES DALEY, O.P.)

JOLY, EDMOND, *La Mère de Dieu dans la Pénsée, l'Art et la Vie.* (Paris, Éditions Spes, 1932, pp. 223.)

M. Joly's volume is presented in celebration of the anniversary of the Council of Ephesus in which the concept of the Mother of God was defined fifteen hundred years ago. The first of the five chapters—on Ephesus—claims the interest of the student of history; the remaining chapters, The Mystery of Mary, The Liturgy, Mary in Art, and Mary in Literature, are of greater interest to the student of hyperdulia, making as they do a successful condensation of much of the literature on that subject, and presenting in an interesting manner, highly touched with mysticism, the most significant and the least known facts in the mystery of Mary. (LINDA M. O'HARA.)

JULIEN, CH. ANDRÉ, *Histoire de l'Afrique du Nord: Tunisie-Algérie-Maroc.* (Paris, Payot, 1931, pp. xvi, 866; 357 engravings, 2 maps outside the text.)

This is the first attempt that has ever been made to present together the entire history, from the earliest times to the present, of three countries of northwest Africa which form a geographic, ethnic, cultural, and—today for practical purposes—a political unit: the "Maghreb" of the Arabs, the "Barbary States" of our ancestors, the "Africa Minor" or "French North Africa" of nowadays. The difficulty of the task is equally only by the brilliance of the execution. Eliminating all the usual superfluous details about battles, rulers, and dynasties, the author has concentrated his attention upon the successive changes of civilization in this contested area—Punic, Roman, Christian, Arab-Mohammedan, French—and upon what he regards as the warp and woof of North African history: the age-long struggle between the imported civilizations of the coast lands and the almost ineradicable barbarism of the indigenous Berber population of the mountains and steppes.

Professor Julien's astonishing erudition, his freedom from any nationalist bias, the wealth of illustrations, and the very serviceable critical bibliography at the end enhance the value of a work which is likely long to remain the standard history of Northwest Africa. (R. H. LORD.)

KIRBY, ETHYN WILLIAMS, *William Prynne: A Study In Puritanism.* (Cambridge, Harvard University Press, 1931, pp. 219, $2.50.)

This biography of a famous pamphleteer, lawyer, and member of Parliament presents a picture of the British Revolution and Restoration from the reformer's point of view. Prynne championed the Puritans during the reign of Charles I and suffered in the pillory; he stood for the rights of monarchs during the interregnum and was imprisoned. Under Charles II he was returned to favor. As he was a social, political, and religious reformer, a prosecutor of persons accused of treason, and a victim of the sedition laws, a study of Prynne's life gives a cross section of the political history of his time. The work is well documented and evidence of a personal equation is notably absent. (J. W. COLEMAN.)

LANDERS, Col. H. L., F. A. Army War College, *Yorktown 1781: The Virginia Campaign and the Blockade and Siege of Yorktown.* Including a Brief Narrative of the French Participation in the Revolution prior to the Southern Campaign. (Washington, Government Printing Office, 1931, pp. 219.)

Colonel Landers' work is particularly remarkable for the clearness, fairness, and balance with which the subject is treated. Causes of the great movements, whether initiated or forced by England, or by the French and American allies, are handled with military vigor as well as with sympathy and insight. Under his treatment the Virginia campaign resembles a game of chess, watchfulness and skill characterizing every move. The antagonists show themselves worthy of one another, so that dignity and honor go hand and hand to the end. Its detached maps and airplane illustrations make it an invaluable work that should find place in every school library. (ELIZABETH S. KITE.)

LEE, THOMAS F., *Latin American Problems: Their Relation to Our Investors' Billions.* (New York, Brewer, Warren and Putnam, 1932, pp. 339, $2.50.)

The need for better understanding between the Latin nations of the Western Hemisphere and their neighbors to the north has been dmonstrated in various fields, but in none so emphatically as that of international finance. Mr. Lee's book, evidently the result of wide experience, should prove a valuable aid toward the development of that mutual appreciation of each other's difficulties which is pre-requisite to effective coöperation between North and South America. He has accurately sketched the ethnical and historical antecedents and problems of Latin America, and has chosen for particular and detailed attention the resulting financial difficulties which have done so much to hamper the smooth functioning of international relations. (JOHN J. MENG.)

MAAS, ANDREW, O.M.C., A.M., *Père Girard, Educator.* (New York, Joseph F. Wagner, Inc., 1931, pp. x, 59.)

This monograph bears the mark of thorough research now characteristic of these *Franciscan Studies* of which it is no. 9. It is a well documented, and carefully prepared study of a great Catholic educator and should have a place in the library of the modern teacher. Chapter VI is a splendid summary of the educational theory of Père Girard as set forth in his *De l'Enseignement Régulier de la Langue Maternelle.* The influence of this Catholic teacher is still felt in Switzerland, France, and Italy. The study was originally submitted in 1930 to the Catholic University of America in partial fulfillment of the requirements for the Master of Arts degree. (CHARLES DALEY, O.P.)

MCGROARTY, WILLIAM BUCKNER, *Washington, First in the Hearts of His Countrymen.* (Richmond, Garret and Massie, 1932, pp. xvii, 245.)

In historic Alexandria, on Jan. 14, 1800, just one month after Washington's death, his neighbors and friends formed the Washington Society of Alexandria. Section 3 of their Articles declares that "The 22 of February shall be considered and observed as an anniversary by this Society, and on this day, each year, an oration shall be delivered by a member of the Society, to be chosen by ballot at the preceding anniversary." Alternately, thenceforth, either in the Presbyterian Meeting House or in the Episcopal Church—buildings still of sacred use in Alexandria—on February 22, sometimes on July 4, orations were delivered, inspired by the career and virtues of Washington or the principles he advocated. Twelve of these orations, still extant, of the period, 1800-1814, prefaced by a sketch of Washington's relations with Alexandria make the content of this charming volume, called forth by the Bicentennial Celebration.

The high, intrinsic literary and historical value of these orations is enhanced by the reputations of their authors among whom are Chief Justice Marshall, George Washington Parke Custis, and Francis Scott Key whose edifying lay-sermon on February 22, 1814, completes the collection. There is a bibliography, followed by biographical sketches of the orators and certain members of the Washington Society. One can not but assert that these orations are noble and instructive, especially the exposition of political philosophy by Francis Lightfoot Lee; nor, again, but realize these words from the oration of Robert Goodloe Harper, February 22, 1810, that Washington "even in a private station, impressed on his equals in rank and his superiors in age and fortune, a respect mingled with veneration and awe." But there are too many misprints and omissions in editing. (T. J. MCGOURTY.)

MACHRAY, ROBERT, *Poland, 1914-1931.* (London, Allen and Unwin, 1932, pp. 447.)

This volume offers what has hitherto been lacking in English: a detailed, clear, and well-informed history of New Poland from the outbreak of the World War down to last year. The author, a British student of international politics, writes with enthusiastic sympathy for the Polish people and with ardent admiration for Marshal Pilsudski. He affirms that among the results of the World War "none was more striking or important, and certainly none had

a more complete justification, than the Liberation of Poland . . . and her restoration as one of the major States of the Continent." Contrary to his earlier views, he believes that Poland, "has come to stay"; she has proved her vitality and her indispensability—notably by saving both herself and Europe from the Bolshevik flood in 1920 through what Lord D'Abernon called the "eighteenth decisive battle" of history; she may now be considered one of the bulwarks of Western civilization and of the equilibrium and peace of the world; and she has in Marshall Pilsudski a great leader, teacher, and guide. (R. H. LORD.)

MAURAIN JEAN, *La Politique ecclésiastique du Second Empire de 1852 à 1869.* (Paris, F. Alcan, 1930, pp. 989.)

This thesis for the doctorate, presented at the University of Paris, is based upon long and thorough researches in the Archives Nationales and the Archives du Ministère des Affaires Étrangeres. The point of view is that of a moderate republican. While the conclusions reached are not particularly novel, this is likely to remain the most detailed and exhaustive study of a period superficially so brilliant for the Church in France but one in which were sown the seeds of fateful animosities which it has taken half a century to appease. (R. H. LORD.)

MEUNIER, DOM G., *Gerbe de Merveilles.* (Paris, Pierre Téqui, 1931, pp. x, 141.)

This volume contains two short biographies, of St. Marie-Madeleine Postel (1756-1846), and of her successor, Mère Placide (1815-1877). While the matter belongs to hagiography, the setting is of historical interest. It is the ancient Benedictine Abbey of Saint-Sauveur-le-Vicomte, in Normandy, founded about 1047. The little town of Saint-Sauveur was an early Norman stronghold of the English, and reflects much that is of interest between the two lands. According to ancient tradition, St. Thomas of Canterbury assisted at the consecration of the Abbey, and may have presided on that occasion. During centuries, the Abbey experienced many vicissitudes, until finally, in a state of almost complete ruin, it came into the possession of a very poor community, the Sisters of the Christian Schools, and under the marvelous supervision of the two saintly women of these biographies, was restored to its present excellent condition. (LINDA MALEY O'HARA.)

MOWAT, R. B., *The States of Europe, 1815-1871: a Study of Their Domestic Development.* (New York and London, Longmans, 1932, pp. 408.)

Professor Mowat, of the University of Bristol, has given us one more textbook surveying the "domestic development" of the Continental nations in the post-Napoleonic period from an almost exclusively political standpoint, with little attempt at explanation or analysis, but presenting the conventional "facts" in a somewhat unconventional way, thanks to the use of documents of the British Foreign Office. The chapter on "The Roman Catholic Church" bristles with denunciation. The Church, as this candid critic asserts, came to demand what "the Jesuits called the *sacrifizio dell'intelleto*"—that is the central fact in the history of Catholicism at that time. The Syllabus is pre-

sented with all the usual misunderstandings; the dogma of papal infallibility arouses the author to shrieks; and this medley of ignorance and bigotry reaches its climax in the passage about the doctrinal definition of 1854. Here Mr. Mowat gravely informs the world that Pius IX "proclaimed as a dogma—the doctrine of the Immaculate Conception, that is, that Mary was born as the result of a virgin birth. The Pope, apparently, did not claim that this was known to have been a fact before 1854. He only declared that henceforth 'it shall be a dogma.' He therefore, in effect, claiming the remarkable power of *remaking the past*" (p. 386).

The case is interesting only as an example of the way in which an English University professor, who constantly waxes eloquent over "man's unquenchable thirst for truth," will still, as a matter of course, overwhelm the Catholic Church and its doctrines with trite abuse and grotesque misrepresentations, without ever apparently having read a Catholic book or troubled himself to understand what he is denouncing. (R. H. LORD.)

PEGRUM, D. F., *Rate Theories and the California Railroad Commission.* (Berkeley, University of California Press, 1932, pp. 165.)

Public control of rates charged by utilities other than railroads did not exist in California until the enactment of the Public Utilities Act of 1911. In that year the legislature extended the powers of the railroad commissioners to cover all classes of public utilities within the state and to include matters of service and finance as well as rates and accounting. The law gives the commission more discretion in the fixing of rates than is enjoyed by the Interstate Commerce Commission and the experience of California since 1911 has developed a sound and satisfactory policy of rate making.

The main problem which confronts utilities commissions today is that of the total revenue to be allowed utility corporations. The courts have decided that a utility is entitled to "a fair return on a fair value." To the U. S. Supreme Court a fair value means, to all intents and purposes, the cost of reproduction. The California authorities have insisted that historical cost, or reasonable investment, is the proper basis although they have weakened from this position in their policy of valuing land at "present fair market price."

The California Commission has been concerned with setting a definite rate of return on the value which it has arrived at, rather than with ascertaining the revenue requirements of the utility. Although no single rate would be considered satisfactory by the commission for all utilities, except where unusual conditions prevail, a return between seven and eight per cent. is considered reasonable.

In addition to chapters on "fair value" and "fair return" there are chapters on cost of service and particular rates, what the traffic will bear, competitive rates, potential competition, and comparative rates.

The author while crediting the commission with having on the whole worked out a sound policy of regulation, criticises it for having become too much bound down by precedent to be able adequately to meet the new issues that arise. (FRANK O'HARA.)

PERETTI, LYDIE, *Letizia Bonaparte.* (Paris, Librairie Plon, 1932, pp. ix, 246.)

"I owe all to my mother. . . . My mother could have governed empires. . . . My mother is worthy of the deepest veneration." Mlle. Peretti presents a picture of the mother of Napoleon that makes one understand these words of the Emperor. The picture shows a simple, frugal, unaffected, Corsican mother, rigorously devoted to her maternal duties, free from all hypocrisy, never unduly exalted by her son's glory, and always a patient sufferer in the cause of her children. The author, a Corsican herself, speaks from a sympathetic understanding of her subject, and contributes a volume, rich in literary as well as in historical merit. (LINDA M. O'HARA.)

POSTGATE, R. W., *Dear Robert Emmet: A Biography.* (New York, The Vanguard Press, 1932, pp. viii, 278, $3.50.)

Though the author of this interesting and instructive biography reveals Robert Emmet as not good to look at, rather backward, seemingly secretive and, at this distance of time, that most exasperating of characters, a young revolutionary, yet when we have finished his excellent exposition of this character we find the immortal hero as lovable as romance ever depicted him. Perhaps this effect suggested the title, which is a phrase from the memoirs of Miles Byrne, one of Emmet's staff. The book is well documented and has a splendid index. (T. J. MCGOURTY.)

ROBINSON, GERIOD TANQUARY, *Rural Russia under the Old Regime: a History of the Landlord-Peasant World and a Prologue to the Peasant Revolution of 1917.* (London and New York, Longmans, 1932, pp. x, 342.)

One of the most fundamental problems of Russia is here studied from the rise of serfdom down to the bursting of the deluge in 1917, on the basis of extensive first-hand observation and a thorough knowledge of the enormous Russian literature of the subject. The book is full of facts and views that are novel and interesting (its one defect, perhaps, is that some sections are a little too closely packed with facts to be quite clear). The text itself and a dozen well chosen illustrations show the author's constant effort to pierce through legal abstractions and statistical analyses to the concrete realities of the *muzhik's* life. Undoubtedly this is the most comprehensive and authoritative synthesis of Russian agrarian history that has yet appeared in any Western language; and fortunately it is to be followed by a volume on the development of the peasant problem since 1917. (R. H. LORD.)

SCOTT, JAMES BROWN, Secretary General of the Carnegie Foundation for International Peace, President of the Institut-Français de Washington, *De Grasse à Yorktown.* (Paris, Les Éditions Internationales, 1931, pp. xv, 363.)

This French treatment brings out the strikingly dramatic qualities of the campaign which secured American independence. A prologue, with Arnold as hero, carries the movement forward to Saratoga and the French Alliance. Three acts follow: Arnold, the traitor, ravaging Virginia; Lafayette, the hero, ordered to the rescue, holds Cornwallis at bay till the converging land and sea forces under de Grasse, Washington, and Rochambeau force his surrender. A fitting epilogue unifies and crowns the work. (ELIZABETH S. KITE.)

SEMPLE, ELLEN CHURCHILL, *The Geography of the Mediterranean Region: Its Relation to Ancient History.* (New York, Henry Holt and Company, 1931, pp. viii, 715.)

According to this encyclopedic volume the subsidence of the earth's crust and the fold of rock and soil between the parallels 30° and 50° north and the meridians 10° west and 40°, during the Tertiary and early Quaternary so formed the young Mediterranean, its litoral, and the adjacent lands that its varied character "not only stimulated thought, but influenced the mode of thought." This thesis is presumed to be maintained with a wealth of statement, ranging from such class-room pleasantry as: "When the street gamin of Athens saw a policeman coming, he doubtless shouted, 'Here comes a Scyth'!," to one of the fashionable modes of explaining religion. The book has a fine bibliography and index, and restricted to geography, physiography and geology is a valuable compilation. (T. J. MCGOURTY.)

SETON-WATSON, R. W. (Editor), *Slovakia, Then and Now: a Political Survey by Many Slovak Authors.* (London, Allen and Unwin, 1931, pp. 356.)

The widespread pessimism about the new states of Europe ought to be somewhat relieved by this survey of the results of twelve years of freedom in Slovakia. The twenty-five contributors are all Slovaks who have had some part in building up the new regime (among them are one Catholic bishop, three priests, and numerous former ministers of state); and while naturally prejudiced in its favor, they recognize the mistakes that have been made and the problems that are still to be solved. The editor's conclusion is that "the transformation of Slovakia is one of the most remarkable pieces of cultural work that post-war Europe has seen", and that of all the new states "Czechoslovakia alone has fully justified the hopes and expectations of her friends, and after playing a consistently constructive rôle in European politics since 1918, has become one of the keystones of the new order." (R. H. LORD.)

SIOUSSAT, ANNIE LEAKIN, *Old Baltimore.* (New York, Macmillan, 1931, pp. xiv, 249, $3.50.)

Baltimore has been singularly fortunate in having its history from many angles written not only by the more or less dry chroniclers, but also by two of its daughters whose love for the old town has raised their accounts to the level of real literature. Miss Lisette Reese's *Victorian Village* and *York Road* have given charming glimpses of the quiet, simple, and noble life of the people in and around old Waverly (now a part of Baltimore) during the latter half of the past century. In this volume the authoress essays the wider rôle of an historian of the founding and first century of the city. Her narrative is distinctly literature. As such it should appeal not only to all patriotic Baltimoreans but also to the larger class of readers interested in American prerevolutionary life and somewhat later. Catholics also might find interest in reading the history of the city which was the See of the first American bishop. The physical make-up of the book is a fine specimen of the book-maker's art. An excellent table of contents and index facilitate reading for the casual reader, whilst an exhaustive bibliography will satisfy the most exacting critic and research student. (L. JOHNSTON.)

SMITH, HELEN GRACE, *A Knight of the Cross.* (Milwaukee, The Bruce Publishing Company, 1932, pp. 219, $3.00.)

Here is an outstanding book which recalls ideals that seem to be passing. It is the story of a struggle for the poetic and the eternal. The chosen field of combat is the austere Passionist Order. He who enters the lists is not a melancholy recluse but a joyous cavalier who loved to live, and who shed happiness around him. Self-abnegation did not produce introspective selfishness but whole-hearted service. He became an exemplar of that Christian paradox: he that would lose his life shall save it. His letters, high in literary worth, of which the book is largely composed, tell their own story. The author, his sister, has threaded them together with discerning genius. Theodore Dehon Smith was an American whose blood for many generations was untouched by foreign contacts. His thoughts are filled with native romanticism. There is the sturdy will to overcome and possess, not for the low motive of self-advancement, but for the freedom of his soul. The obstacles were the depleted fortunes of his family, which deprived him of those opportunities to which his birth was entitled; the opposition and misunderstanding of those who were dear to him; and above all a constant feebleness of health. How he overcame these embarrassments and accomplished so much in a short life is of engaging interest. The sacrifice was completed by a lonely death in the difficult missionary field of South America. (EDWARD HAWKS.)

SPALDING, Rev. H. S., S.J., *Catholic Colonial Maryland, A Sketch.* (Milwaukee, Bruce Publishing Company, 1932, pp. xv, 243.)

Father Spalding has modestly entitled his work a *Sketch.* He has not proposed to do more than relate in quite simple language the story of the Catholics of Maryland from Cecil Calvert to Charles Carroll of Carrollton. A chapter on "Planning a Palatinate" gives us the background of the story and some account of the first Lord Baltimore. The next three chapters tell the tale of the *Ark* and the *Dove* and open to us many interesting details of early social and governmental life. It is here particularly that the author has been able to invoke both personal reminiscences and his family traditions. The question of religious toleration in Maryland is taken up in chapter five; but the matter is alluded to from many angles throughout the work. A picture gallery of "Some Interesting Personages" is notable especially for a lively account of Margaret Brent. The account of "Education" in the colony is a useful summary of information dealing with an aspect of Catholic life which is almost wholly neglected in the ordinary histories. If the shadows fall thickly across the pages dealing with the days of persecution, the sunshine returns in the chapters on Charles Carroll and the Revolutionary War. (G. G. WALSH, S.J.)

STEEFEL, LAWRENCE D., *The Schleswig-Holstein Question.* (Cambridge, Harvard University Press, 1932, pp. xii, 400.)

Everyone knows Lord Palmerston's saying that the Schleswig-Holstein Question was so complicated that only three persons had ever understood it: a German prince—and he was dead; a Danish professor—and he had gone mad; and himself, Lord Palmerston—and he had forgotten it. There is now

a fourth person—a professor at the University of Minnesota, who has made himself the acknowledged master of this intricate subject by a dozen years of indefatigable study, researches in the archives of Paris, London, Vienna, Berlin, and Copenhagen, and a complete command of the literature of the subject in all languages. Dr. Steefel's account of the development of this question as an international problem, particularly in the decisive years 1863-64, is admirably clear, judicious, and objective; it is enriched with about 100 pages of hitherto unpublished documents; and it carries with it an impression of finality such as few historical monographs can claim. (R. H. LORD.)

TAYLOR, PAUL S., *Mexican Labor in the United States: Chicago and the Calumet Region.* (Berkeley, University of California Press, 1932, pp. vii, 284.)

"This study is the seventh of a series on Mexican labor in the United States projected by the Committee on Scientific Aspects of Human Migration of the Social Science Research Council." The territory covered extends from Chicago to Gary, Indiana, and includes the principal meat-packing, steel and transportation center of the country. Colonies of Mexican laborers in this region date from 1916. In that year 15 industrial plants employed 18 Mexicans; in 1928 they employed 7,050, or 10.7 per cent. of all their employees.

The Mexicans in the Chicago district came principally from the *mesa central* of Mexico, north and northwest of Mexico City. They are young, mostly in their twenties, and the single outnumber the married. Their wages ranging roughly from 35 to 50 cents an hour in 1928 were lowest for railroad track labor, higher in the packing houses and still higher in the steel industry. In the meat-packing plants they are used as unskilled laborers, Negroes being employed for the more skilled positions. Most of the immigrants are Catholics, at least nominally. A few have been converted to Protestantism but without enthusiasm. Charitable aid extended by Protestant mission churches usually failed to accomplish deep-seated conversions.

The statistics of law observance are not favorable to the Mexicans. The author accounts for this partly on the ground of the unusually high proportion of such offenses as disorderly conduct which loom large in the eyes of their neighbors. A Mexican leader is quoted as saying, "The average policeman's attitude is still against the Mexicans; the police are largely Irish and Poles."

The study covers a wide range of economic and social data running from the labor market to patriotism. Much of it is presented in the form of extracts from field notes of conversations with a considerable number of friendly and not so friendly witnesses. The author exhibits a painstaking and sympathetic attitude. (FRANK O'HARA.)

THIERRY, A. AUGUSTIN (Ed.), *Mémoires de Robert Challes, écrivain du roi.* (Paris, Plon, 1931, pp. xxii, 301, 18 francs.)

Robert Challes (1659-1720) was for 24 years in the service of Louis XIV and travelled as royal historiographer in Canada, India, the Antilles, and several countries of Europe. An ardent advocate of colonization, he wished to have these lands, especially Canada, settled with French peasants and advised

the government to give financial assistance and land ownership to the emigrants.

Somewhat slipshod in form, the Memoirs contain important historical data on the latter part of the reign of Louis XIV. Challes knew several members of the Court and he described the people and things of the time with an eloquence blended with bitterness. He criticizes the foreign policies of the king and attacks his ministers, Colbert, Louvois, and Fouquet. His religious views are those of a Gallican and naturally the reader need not be surprised at his onslaughts on religion and his gratuitous assertions about the Jesuits. (PAUL A. BARRETTE.)

THOMAS, P. G., *Aspects of Literary Theory and Practice, 1550-1870.* (London, Heath Cranton, Ltd., 1931, pp. viii, 210.)

As a study designed to give clear notions of the classic and romantic styles here is a book that admirably fulfills its purpose through illustrations, more familiar to than understood by many a reader. These illustrations tinged by the philosophy, method, character and environment of their authors are organized into a delightful piece of didactic writing. (T. J. MCGOURTY.)

WUORINEN, JOHN H., *Nationalism in Modern Finland.* (New York, Columbia University Press, 1931, pp. x, 302, $3.75.)

Although a certain class in Finland welcomed, for personal reasons, the acquisition of the nation by Russia in 1809, a patriotic element strove to awaken a greater national consciousness and to prevent the complete Russification of the territory. Arwidsson, Snellman, and others promoted the use of the Finnish language and the study of its literature. The attempts of Russia to check this movement, the revolution of 1917, and the bi-lingual Swede-Finn provisions of the new constitution are described. An extensive bibliography accompanies the work. (J. W. COLEMAN.)

PERIODICAL LITERATURE

MISCELLANEOUS

Can Religion Cut Loose from History? E. B. Storr (*London Quarterly and Holborn Review*, July).

The Hittite Empire. John Kavanagh (*Month*, August).

The Coptic Mandatum. J. W. McPherson (*Pax*, July).

Suffragan Bishops. W. J. Sparrow-Simpson (*Church Quarterly Review*, July).

Die Römische Petruslegende. H. Dannenbauer (*Historische Zeitschrift*, Band 146, heft 2).

Essai sur l'apostolat de Saint Paul. J. de Bivort de la Saudee, S.J. (*Revue Générale*, July).

L'acció de l'Església en la pacificació dels pobles. Antoni Maria de Barcelona, O.M.Cap. (*Estudis Franciscans*, April-June).

The Medieval Pulpit. R. B. Lloyd (*Fortnightly Review*, September).

A Crusader. D. C. Munro (*Speculum*, July).

Die angebliche Papstweissagung des heiligen Malachias. F. X. Geppelt (*Süddeutsche Monatshefte*, August).

Un aspect du Moyen Age. Alphonse Pelletier (*Canada Français*, June-August).

Recherches sur les Ermites de Saint-Augustin entre 1250 et 1350. Emile A. van Moé (*Revue des Questions Historiques*, April).

Medicine in a Popular Medieval Encyclopedia. J. J. Walsh (*Annals of Medical History*, N. S. IV, No. 3).

The Roman Missal in the Frankish Church. C. W. Donnelly, S.J. (*Clergy Review*, September).

L'attività missionaria dei Pontefici della controriforma Cattolica, 1573-1605. Antonio Castellucci (*Il Pensiero Missionario*, June).

Les anciens missionnaires Capucins de Syrie et leurs écrits apostoliques de langue arabe (concluded). Louis de Gonzague, O.M.Cap. (*Collectanea Franciscana*, April).

The Theological Thought of the Orthodox during the XIXth Century (continued). Dom Bede Winslow (*Pax*, July).

Was Old Russia a Vassal State of Byzantium? A. A. Vasiliev (*Speculum*, July).

The Roumanian Reunion in the 17th Century. Austin Treamer (*Pax*, July).

A Protagonist of Church Unity and Ruthenian Culture (continued). Donald Attwater (*Central-Blatt and Social Justice*, July-August). Mgr. Andrew Szeptyckyj.

Bouddha, le Luther de l'Indie et de l'Asie. Gonzalve Proulx, O.P. (*Canada Français*, June-August).

A Mexican Millionaire Philanthropist. E. Ward Loughran (*Thought*, September). Alonso de Villaseca, "one of America's first millionaires," 1540-1580.

Maximilian and Charlotte of Mexico. Pierre Crabitès (*Catholic World*, September).

La Iglesia y la educación popular en Indias. C. Bayle (*Razón y Fe*, July).

Columbus as Seen by His Contemporaries. Dorothy P. Howerth (*Bulletin of the Pan-American Union*, May).

EUROPEAN

"Clericalism" in Central Europe. C. F. Melville (*Clergy Review*, August).

A Medieval Worlding: Eleanor of Aquitaine. Katherine Brégy (*Catholic World*, July).

Un curé de Paris sous la Révolution: Sébastien-André Sibire, 1742-1823. J. V. Préfontaine (*Revue des Etudes Historiques*, April-June).

Le mouvement janséniste au diocèse de Rennes. Abbé Raison (*Annales de Bretagne*, XL, no. 1).

St. Theresa Mirrored in Her Letters. Sr. Mary H. Barden (*Thought*, September).

The Catholic Reaction in Spain. An English Resident in Spain (*Month*, August).

Canossa. Conrad Bergendoff (*Lutheran Church Quarterly*, July).

Catholicism and Protestanism in Contemporary Germany. J. B. Aufhauser (*Homiletic and Pastoral Review*, August).

Luther, l'homme Allemand (continued). J. Declareuil (*Revue des Questions Historiques*, April).

Freiburg and Its "Old Catholics." Edmund Bishop (*Downside Review*, May).

Joseph Pilsudski, Marshal of Poland. L. I. Strahkovsky (*Poland America*, August).

Abélard. Barbara B. Carter (*Contemporary Review*, September).

BRITISH EMPIRE

The Growth of Monastic Exemption. Dom David Knowles (*Downside Review*, May).

The Provisor Feud at Bury. H. P. Palmer (*London Quarterly and Holborn Review*, July).

A Great Elizabethan Cardinal: William Allen, 1532-1594. Joscelyne Lechmere (*Ecclesiastical Review*, September).

William Allen, 1532-1594. J. L. Whitfield (*Clergy Review*, June).

Blessed Robert Southwell (concluded). C. C. H. Williamson (*Pax*, September).

Fr. Nicholas Blundell, S.J., 1640-1680. M. Blundell (*Month*, July).

Auxiliary Bishops in England before the Reformation. Walter Gumbley, O.P. (*Clergy Review*, August).

Episcopal Administration in England in the 18th Century. Norman Sykes (*English Historical Review*, July).

The Oxford Movement. Edward Hawks (*Missionary*, September).

Five Cardinals. G. C. Heseltine (*Clergy Review*, July). Beaufort, Kempe, Bourchier, Morton, Bainbridge.

An English Diarist and the Church. John Preedy (*Blackfriars*, September). Charles Greville.

The Return of the Benedictines. Edward Hutton (*Nineteenth Century*, September). To Buckfast Abbey.

Episcopal Succession of Cork and Cloyne in the Fifteenth Century. Canon Kiely (*Irish Ecclesiastical Record*, August).

John Brenan: Bishop of Waterford, 1671-93; Archbishop of Cashel, 1677-93 (continued). P. Power (*Irish Ecclesiastical Record*, August).

Catholic Popular Action in Ireland, 1820-1824. T. Corcoran, S.J. (*Irish Monthly*, September).

The Religious Background of the Indian People. Nicol Macnicol (*Journal of Religion*, July).

UNITED STATES

Las Casas: Father of the Indians. H. R. Manakee (*Catholic World*, August).

Forerunners of Captain de Leon's Expedition to Texas, 1670-1675. F. B. Steck, O.F.M. (*Southwestern Historical Quarterly*, July).

The Acadians in Virginia. Clifford Millard (*Virginia Magazine of History and Biography*, July).

Scholasticism in the Colonial Colleges. J. J. Walsh (*New England Quarterly*, July).

Morals and Law Enforcement in Colonial New England. H. B. Parkes (*New England Quarterly*, July).

The Historic Carrolls. D. C. Lawless (*America*, September 10).

Catholic Antecedents of Maryland Liberties. J. M. Ives (*Thought*, September).

German Catholics in Colonial Louisiana, 1721-1803 (concluded). J. M. Lenhart, O.M.Cap. (*Central-Blatt and Social Justice*, July-August).

Some Irish Schoolmasters. L. J. Walsh (*Catholic World*, August).

A Critical Period in American Religion, 1875-1900. A. M. Schlesinger (*Proceedings of the Massachusetts Historical Society*, June).

BOOKS RECEIVED

(*Mention here does not preclude extended notice in the REVIEW.*)

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Colton, Harold S., *A Survey of Prehistoric Sites in the Region of Flagstaff, Arizona* (Washington, D. C., U. S. Govt. Printing Office, 1932, pp. vii, 68).

Corcoran, T., S. J., *Catholic Lay Teachers and their Illegal Schools in the later Penal Times* (Dublin: M. H. Gill & Son, 1932, pp. viii, 116).

Casotti, Mario, *Educazione Cattolica* (Brescia, Italy: Società Editrice, 1932, Pp. 254).

Densmore, Frances, *Menominee Music* (Washington, D. C., U. S. Govt. Printing Office, 1932, pp. xxii, 230).

Duplessy, Eugene, *Le Dogme Catholique* (Paris: Maison de la Bonne Presse. 1930, pp. xiii, 562).

Eckelberry, R. H., *The History of the Municipal University in the United States* (Washington, D. C., U. S. Department of Interior, Bulletin No. 2, 1932, pp. viii, 213).

Fawkes, Alfred, *The Church a Necessary Evil* (Oxford, England: Basil Blackwell, 1932, pp. 110, 4/6/net).

Forty-seventh Annual Report of the Bureau of American Ethnology (Washington, D. C., Smithsonian Institution, 1930, pp. vii, 1108).

Gemelli, A., O. F. M., Vismara, S., O. S. B., *La Riforma degli Studi Universitari negli stati Pontifici (1816-1824)* (Milan: Società Editrice "Vita e Pensiero," 1932, pp. viii, 398).

Gentile, Marino, *Fondamenti Metafisici della Morale di Seneca* (Milan: Società Editrice "Vita e Pensiero," pp. 92, 1932).

Gerster, P. Thoma Villanova, O. M. Cap., *Purgatorium Juxta Doctrinam Seraphici* (Turin: Marietti, 1932, pp. 102, vii).

Harrington, John P., *Tobacco Among the Karuk Indians of California* (Washington, D. C., Smithsonian Institution, 1932, pp. xxxvi, 284).

Hausherr, I., S. I., A. Vogt and, *Oraison Funèbre de Basile I par son Fils Leon VI Le Sage* (Rome: Pont. Institutum Orientalium Studiorum, 1932, pp. 79).

Heilbron, Bertha L., *With Pen and Pencil on the Frontier in 1851. With Diary and Sketches of Frank Blackwell Mayer* (St. Paul, Minn., Minnesota Historical Society, 1932, pp. xii, 214).

Keenan, Sister Elizabeth, M. A., *Thasci Caecili Cypriani De Habitu Virginum*, (Washington, D. C., The Catholic University of America, 1932, pp. xiii, 187).

Lacau, J., S. C. J., *Precieux Tresor des Indulgences* (Turin: Marietti, 1931, pp. xv, 479, 15 franc).

Lekeux, P. Martial, *Passeurs d'Hommes* (Paris: Libraire Plon, 1932, pp. 317).

Maillardoz, R. P. Ch. de, S. J., *Le Décalogue de l'Authorité paternelle* (Paris: Maison de la Bonne Presse, 1931, pp. ix, 195).

Mioni, Ugo, *La Comtesse Marie-Thérèse Ledóchowska* (Turin: Marietti, 1932, pp. viii, 231).

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Paris, Gerardus M., O. P., *Divisio Schematica Summae Theologicae S. Thomas Aquinatis* (Turin: Marietti, 1931, pp. 73).

Pancoast, Sir Knight Chalmers Lowell, *The Modern Templar:* A Compilation of Addresses, Sermons, Editorials, Gems of Thought and aids for Programs and observances of Knights Templar of the United States (New York: Macoy Pub. and Masonic Supply Co., 1932, pp. xiii, 173).

Redmond, Sister M. Justine, M. A., *Laicism in the Schools of France* (Washington, D. C., Catholic University of America, 1932, pp. x, 79).

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Small, Norman J., Ph. D., *Some Presidential Interpretations of the Presidency* (Baltimore: Johns Hopkins Press, 1932, pp. 199, xii).

Vogel, Claude L., O. M. Cap., *Psychology and the Franciscan School: A Symposium of Essays* (Milwaukee: Bruce Publishing Co., 1932, pp. 168, $3.00).

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CONTRIBUTORS OF ARTICLES AND MISCELLANY

Right Reverend Monsignor VICTOR DAY, D. D., of the Diocese of Helena, Montana, has had a life-long interest in historical study and research, and is the author of various important translations: Kurth's *What is the Middle Ages?;* Kurth's *The Church at the Turning Point of History;* and Bossuet's *Continuity of History* from the celebrated *Discourse of Universal History.* Monsignor Day is at present engaged upon a complete translation of this last work.

LEONID STRAKHOVSKY, Docteur en Histoire (Louvain), is professor of history at Georgetown University. He is author of several important works on the history of Poland and Russia, and has contributed to various Catholic periodicals, particularly the *Commonweal, Catholic Historical Review,* and others.

Dr. THOMAS P. OAKLEY, has, since 1915, been investigating many phases of medieval penance and the penitentials, especially their relations with secular law and with social life. Among his published works are: *English Penitential Discipline and Anglo-Saxon Law* (1923); and an article on "Medieval Penance and the Secular Law," in *Speculum,* October, 1932. He holds degrees from Columbia University, with graduate work there and at the University of Chicago; he has taught at Ohio Wesleyan University, the University of Missouri, and Arizona State Teachers College.

WILLIAM THOMAS MILLER GAMBLE completed his college course at Princeton and was ordained to the Episcopal ministry in 1905. He became a convert to the Catholic faith in 1922 and obtained the doctorate of philosophy at the Catholic University of America in 1927, his dissertation being *The Monumenta Germaniae Historica: its inheritance in source-valuation and criticism.*